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CHRONICLE

Opening of Congress—President's Second Message—Los Angeles Centre of Interest—Setback for Socialists—Mine Blew Up the Maine—Mexico—Canada—Great Britain—Ireland—France—Portugal—Italy—Germany—Austria—Hungary—Persia—China217-220

QUESTIONS OF THE DAY

Archbishop Ireland's Jubilee—Socialist Doctrine of Violence—The Whitman Myths—The Sacred Congregation of Cardinals—The Drift of the Age—Text Books for French School Children—Non-Partisan Organization for Upholding Property Rights.....221-227

CORRESPONDENCE

Close of Rome's Exposition Failure—Local Elections in Spain—Bigotry and Fanaticism in Jamaica227-229

EDITORIAL

Can Socialism be Christian?—Some Have Great-

ness Thrust Upon Them—An Overturn in Spain—What "Liberal" Scholarship Effects—Lincoln Steffens "Near Socialist"—The Unions and the Courts—The Last Word—Notes.....230-233

LITERATURE

Important Papers on Socialism—Pioneer Irish of Onondaga—In Northern Mists—Notes—Books Received233-235

EDUCATION

Supreme Court to Define Rights of Parochial Schools in Pennsylvania—Springfield Priests Plan to Build Addition to Holy Cross College—Report of Annual Meeting of Catholic Educational Association.....236

PULPIT, PRESS AND PLATFORM

International Catholic Defence Union....236-237

ECCLESIASTICAL NEWS

New Cardinals Take Possession of their Titular

Churches—Work of the St. Vincent de Paul Society—Helping the Missions in Asiatic Turkey—Father Desy's Golden Jubilee—Memorials to Fathers Brébeuf and Viel—House of the Good Shepherd at Wheeling, W. Va., to be Rebuilt, 238-239

ECONOMICS

Growth of a Great Shipbuilding Concern...239

SCIENCE

Incandescent Lamps with Metallic Filaments—New Process for the Purification of Illuminating Gas—Novel Invention for Preserving Furs from Moths239

OBITUARY

Funeral of the Late Rev. John P. Frieden, S.J.—W. Max Reed.....239-240

LETTERS TO THE EDITOR

The School of Social Science—Patens and Patines—The Discredited "Britannica".....240

CHRONICLE

Opening of Congress.—The second session of the Sixty-second Congress opened on Monday, December 4. The President's first message was laid before both houses on the following day. It deals exclusively with the trust question. In it the President defends the Sherman Act as interpreted in the decisions of the Supreme Court, recommends a Federal incorporation law, together with a Federal bureau or commission to supervise the activities of corporations having a Federal charter, and suggests supplemental legislation to define more clearly methods of competition that are unfair. Mr. Cleveland was the first President to send to Congress at a regular opening session a message devoted to a single subject. Comments on the message reflect the bias of political affiliation. The Democrats, both in the Senate and the House, will oppose the plan of Federal incorporation. Representative Underwood, majority leader, and Chairman Clayton, of the judiciary committee, both think that Federal incorporation is not needed at this time. "It was a very able message from the President's standpoint," said Mr. Underwood, "although I believe the first message of the session should have dealt with the tariff. Like the President, I oppose any plan to repeal the Sherman law. It ought to stand, but there is no need of supplemental legislation to clarify it. . . . I do not think that the sentiment in the House favors the idea of Federal incorporation."

President's Second Message.—The President's second message to Congress followed two days later, and is devoted to the topics which usually formed the opening part of the old style omnibus message, covering the activities

of the State Department. It is practically a review of the relations of the United States with other countries during the past twelve months. The President makes little more than perfunctory mention of the pending arbitration treaties with Great Britain and France, expressing the earnest hope that they will receive prompt and favorable action in the Senate. About one-fourth of the message is devoted to Mexico and the Administration's action in sending an army to the Texan frontier. The President announces that he has hopes of the present diplomatic negotiations with Russia ending in a satisfactory solution of the troublesome passport question, adding, "I expect that immediately after the Christmas recess I shall be able to make a further communication to Congress on this subject." The President recommends the rigorous control by legislation of the manufacture and sale of opium; a modification of the tariff law in order to meet varying degrees of discrimination by foreign Governments; a revival of the American merchant marine and the permanent establishment by statutory enactment of the merit system in the consular and the diplomatic services. This document is likewise the first Presidential message that deals solely with the operations of the State Department.

Los Angeles Centre of Interest.—Following his confession of wrecking the Los Angeles *Times* building, in which twenty-one persons lost their lives on October 10, 1910, James B. McNamara was sentenced to imprisonment for life; his brother, John J. McNamara, who had entered a plea of guilty to dynamiting the Llewellyn Iron Works in Los Angeles, on Christmas Day, 1910, received the sentence of fifteen years in the penitentiary. A sequel to the disclosures made during the trial is the ap-

pointment by Attorney General Wickersham of a special United States attorney to take charge of the Government's investigation of recent dynamiting outrages. A good many labor leaders are said to be involved.—George Alexander, the Good Government candidate for Mayor of Los Angeles, was re-elected by an overwhelming majority over Job Harriman, Socialist. One hundred and eighty-seven thousand persons, including eighty-five thousand women, were entitled to vote. The women voted quite generally, and the result is largely attributed to their ballots. The confessions of the McNamaras played a great part in the defeat of the Socialist candidate and his party.

Setback for Socialists.—The Socialists of Milwaukee when boasting of the "successes" of their administration failed to reckon with the courts. The suit of the city for \$187,000 back taxes against a trolley company was decided by the State Supreme Court against the city. The cutting of the salaries of the police and fire chiefs, foes of the administration, whom the administration has tried in vain to remove, was found illegal. The suit against six Circuit Court judges for \$1,000 of their salary for seven years back was dismissed. The Socialists claimed that the judges had been overpaid. The State Supreme Court likewise decided that a street paving expert, brought to Milwaukee from New York, was holding his job illegally, with his four division chiefs, and that the Socialistic city attorney is responsible for the salary of the five for the fourteen months of their service.

Mine Blew Up the Maine.—Rear-Admiral Vreeland laid before President Taft the report of the special board of army and navy experts appointed by the President to determine what caused the wreck of the Maine in Havana Harbor in 1898. The finding of the board is that the "injuries to the Maine were caused by the explosion of a charge of a low form of explosive exterior to the ship." The examination of the exposed hull by the Vreeland board confirms the report of the Sampson board which reached the unanimous decision on March 29, 1898, that "in the opinion of the court the Maine was destroyed by the explosion of a submarine mine, which caused the partial explosion of two or more of her forward magazines." The members of the Vreeland board with their own eyes examined the visible portions of the wreck which only divers were able to visit in part during the earlier investigation. One member of the board was of the opinion that the report never would be published in full, but would be kept in the confidential archives of the Navy Department. The declaration that a "low form of explosive" was used in the outside explosion indicates a belief that a mine and not a dirigible torpedo was the instrument of destruction. Secretary Meyer announced that there might be a further statement in the report of the board after it had been considered by the President.

Mexico.—Mr. James A. Flaherty, supreme grand knight of the Knights of Columbus, who is now visiting Mexico, was tendered a banquet at the American Club in the capital.—General Diaz gave out an interview in Paris in which he expressed the wish to die in his native land. Speaking of his former Minister of War and intimate friend, General Bernardo Reyes, Diaz declared him a danger to the country.—The Minister of the Treasury has proposed additional taxes on alcoholic drinks, pulque, beer and tobacco, and export duties on crude rubber and bananas, as a means of tiding over the financial difficulties occasioned by the disturbed state of the country. Complaint is made that certain mining interests, the pearl fisheries and the guano companies are not called upon to contribute.—The Ministers of Government, Justice, and War have been summoned before the Congress to explain how certain petty revolutionary leaders were captured and shot without any civil or military proceedings. The first named cabinet officer must also explain to the Congress why some Mexican journalists were ordered out of the country and threatened with death if they returned.—The Minister of Development has asked Congress to authorize an issue of bonds to the value of one hundred million dollars, gold, to undertake immense irrigation works for the prospective benefit of small farmers.—The Reyes revolution is looked upon as crushed. Several bands of patriots are still in the field, but chiefly as an amusement and a diversion.

Canada.—The Prince Edward Island ministry has resigned, and Mr. Mathiesen has formed a Conservative cabinet. He will have a general election in January.—Mr. Borden proposes to take counsel with the Imperial Government before submitting his proposals with regard to the navy. The Minister of Marine will therefore visit England soon after Christmas.—The bi-lingual school question is still troubling both parties in Ontario. After Mr. Foy, the Conservative Attorney General, had declared against them, Mr. Rowell, the Liberal leader, gave an academic opinion in their favor. Then Dr. Rhéaume, Minister of Public Works, announced that Mr. Foy had spoken as an individual only, and not as representing the Government, and promised in the name of Sir James Whitney, the Premier, that the teaching of French shall not be abolished in the Province.—The Grand Trunk Pacific Railway construction has crossed the boundary of British Columbia from the east. It reached the Fraser River December 15, and then discontinued track laying until next summer.—The reopening of the Crow's Nest Pass coal mines has enabled the Granby smelter to resume operations. All the mines of the Granby Company will soon be working to their full capacity.—The western grain-growers complain bitterly that the railways do not furnish enough cars to carry their wheat. The elevators along the roads are full and there is no place to store the grain.

Great Britain.—Some newspapers and politicians, alarmed at the country's narrow escape from being caught unprepared in a war with Germany, demand the discussion and control of foreign affairs in Parliament, which would mean practically the managing of them by the press. This would be far more likely to plunge the country unprepared into a sudden war than the present, in which difficulties are discussed dispassionately by the cabinet, fully informed of the state of the army and navy. Moreover, it would be a long step towards the replacing of all government by popular sentiment.—The Insurance Bill passed the Commons, the Unionists refraining from voting as a protest against the way it had been forced through. Mr. Asquith announced that he was going to push the Home Rule Bill through in the same way. The Welsh Disestablishment Bill and the Manhood Suffrage Bill will, no doubt, be carried similarly. This is the result of the Parliament Bill. Two years have been cut off the duration of Parliament. Hence, if a Bill is to be passed over the heads of the Lords, it must be rushed through the Commons in order to allow of the required successive presentations to the Upper House. Even Liberals are growing restive under this treatment of the Commons.—The railway men resent the formation of a volunteer police force for service in time of strikes; and some have passed a resolution in favor of arming union men.

Ireland.—In the House of Commons, on December 6, Premier Asquith stated, in reply to a question by William O'Brien, that the Government will use all the constitutional means to pass a Home Rule bill for Ireland in the present Parliament. Mr. O'Brien had expressed concern at a recent report that Mr. Asquith was trying to get the House of Lords to throw out the Home Rule bill when it reaches that House. The announcement means that he intends to force the Home Rule bill through three consecutive sessions if necessary, thus making it become effective in spite of the opposition of the Peers.—Mr. Birrell, speaking recently in Yorkshire, England, to the League of Young Liberals, affirmed that "a just measure of Home Rule for Ireland, on financial and political grounds, would make that country stronger, more contented and more prosperous." He denied that real religious difficulties existed to complicate the question, and apologized for using the word "religion" in connection with the Ulster question. "Those people in this matter," said Mr. Birrell, "have no more religion in them than billiard balls." He contended that it was high time to settle effectively what he called "the great cause of Home Rule for Ireland." Mr. Birrell said he had been living under the shadow of the question all his life. The Liberal Party had paid dearly for its advocacy—it had split them in '86, but opposition to it had destroyed the Tory party.—The Postmaster-General announced in the House of Commons, November 29, that from and after December 1 the parcels post rate between

Great Britain and Ireland will be reduced. The reduced rate for the carriage of parcels will not, of course, prove so great a boon to the Irish as did the reduction of letter postage, but the change will surely be of considerable service to the smaller industries of the country.

France.—The first subject discussed at the opening of Parliament was the explosion on the *Liberté*. The blame was laid on the powder, but the men who were responsible for its purchase and possession had known of its dangerous character for ten years back. M. Chéron, who, as Sub-Secretary of the Army, had made a study of it, was transferred to the Navy. When in that post he did not bother himself at all about what had before engaged his attention, and the consequence was that France lost the best ship of the Navy. In spite of all this, however, a vote of confidence in the Government was passed by an overwhelming majority.—M. Caillaux has been four months in power, and the only thing he has done so far was to expel the Little Sisters of the Assumption.—The whole country is still grumbling about giving the Congo, or such a large part of it, to Germany. Moreover, arrangements have still to be made with Spain about Morocco, and no one can tell what is to be the issue. The Minister of Foreign Affairs, de Selves, was asked if France had ever objected to Spain's action in occupying Morocco. He replied that nothing had ever been said on the subject; whereupon his predecessor, Cruppi, informed Parliament that remonstrances had been repeatedly sent to Madrid. In this matter, as in many others, the French Cabinet is in a condition of hopeless anarchy.—On December 7 it transpired that Prime Minister Caillaux had attempted to bully Spain about its African possessions by notifying King Alfonso that decisive action had to be taken in Morocco by France, and that if Spain interfered it would be a dangerous proceeding. Alfonso properly reminded him that Spain was not Portugal. He then informed the Powers of France's amazing attitude. This new trouble arises from the recent treaty between France and Germany, wherein the Morocco zone over which France is to have control is defined as "the whole of the northwest corner of Africa." But as Spain already occupies a part of that "northwest corner," friction had to be expected. The *Humanité*, edited by the Socialist Jaurès, declares it is Caillaux's purpose to drive Spain out. The means to be employed, according to report, is to start a revolution in Spain.

Portugal.—A riot in Lisbon was finally put down by repeated cavalry charges. The people opposed an obstinate resistance and hurled whatever came handy at the galloping soldiers. Extra guards were placed around the President's house. The trouble was started by an attempt on the part of the authorities to drive out a couple of female quacks who were treating eye troubles.—A letter smuggled out of a Lisbon prison gives a harrowing account of the sufferings and privations endured by the inmates, among whom are forty priests.

The prisoners, two hundred in number, are in damp underground cells. They are accused of hostility to the republic; but in the case of the priests, it is specifically stated that their hostility was shown by renouncing the pension offered to renegades.

Italy.—On December 7 there was a general submission of the Arab chiefs and a withdrawal of the Turks into the interior of the country, so that military operations have for the moment come to an end in the vicinity of Tripoli. Meantime, however, a despatch from Berlin reports the expulsion of Italians from Smyrna.

Germany.—At the closing session of the Reichstag, December 5, the Imperial Chancellor, Dr. von Bethmann-Hollweg, made his reply to the statements of Sir Edward Grey. The firm and dignified tone of his speech won for him the renewed confidence of the House and met with frequent applause. He was unyielding in the principles which had dictated the entire policy of Germany in its relations with England, but conciliatory in his manner of expressing them. Mutual good will between the two countries was evidently sincerely desired by him, but not at the cost of any sacrifice of national prestige.—He explained that the long secrecy maintained by the French and German governments was not due to any desire of withholding from the people a full knowledge of the transactions. It was necessitated, however, by the stress of popular excitement which would have made any agreement impossible. This was especially true of France, where the strong feeling of the masses would have passed beyond all control of authority. This last was the principal reason for the prolonged secrecy. "Could we have foreseen," he said, "the interpretation which England was to lay upon the military preparations made by us in September, an interpretation which still more aggravated the unrest in Germany, we would have made the present communications at an earlier date."—He acknowledged the conciliatory tone in the speech of Sir Edward Grey, but could not see on what grounds England could justify her suspicion that Germany had the design of gaining a military harbor on the Atlantic coast. "Our plans were fully known in England through our Ambassador at London. There was no reason why the truth of our statements should have been doubted. France and Russia never displayed any distrust towards us." The entire crisis was due solely to the mistrust of England, in spite of the German assurances.—England, he stated further, demanded her equal right as a Power, but was not willing to grant this same right to a fellow Power. England and France wished to dispose of Morocco without consulting Germany. For this reason Algeiras and Agadir were necessary to demonstrate before the world that the German nation could not be set aside at pleasure. His earnest wish was to accord with the desires of the English Minister for peaceful and friendly relations; but it must be understood by all the Powers that they are

not to leave out of count in their future policies the continued development of Germany.—A lockout in the Berlin Metal Industry, which had affected seventy thousand men, has now been peacefully settled. A meeting was called at which the delegates of the employers and the workingmen agreed, after a long session, upon the best conditions for a compromise. These were then submitted to the vote of the laborers. Although more than half of the latter were opposed to the terms of the agreement, yet the compromise was effected; since a two-thirds majority was, according to stipulation, required for the rejection of the proposed conditions. The calamity of a prolonged lock-out, with all its terrible consequences, has thus been happily avoided.

Austria.—The relations between Italy and Austria are daily becoming more critical. Considerable comment was aroused by an article in the *Bohemia*, whose war correspondent stated that he left Tripoli because the conduct of Italian officers made his stay impossible. The question of a war with Austria was the constant subject of discussion. The article concludes with the advice for Austria to separate herself from Italy. The crisis is emphasized by the interpellation made in the Chamber of Deputies of the Reichstag, on the part of the Christian Social Party, asking an explanation regarding the present standing of the Triple Alliance. A similar request was made in the Hungarian House of Representatives by the former Minister of Public Worship, Count Apponyi. A consultation held by the Emperor Franz Josef with the heads of the army and navy departments has heightened the general expectancy.

Hungary.—What no one, seemingly, could have foretold has suddenly come to pass. On December 4 the Czech vote was cast with the government majority and the way has been freely thrown open for all the long-needed government reforms. Ministry after ministry had gone to wreck upon the unyielding opposition of the Czechs. Count Stürgkh, it had seemed, would meet a similar fate, when the unexpected happened. The course of future developments cannot as yet be clearly foreseen.

Persia.—When the army of 2,000 men that has been despatched to Teheran to enforce Russia's demand of Mr. Shuster's withdrawal reaches Persia, our government looks to the Russian commander for adequate protection for the American Treasurer General. The Persian Parliament has asked aid and sympathy from England, Germany and the United States in maintaining her independence.

China.—Prince Chun, regent of China and father of the five-year-old emperor, has abdicated. The vice-president of the privy council and a Manchu noble succeed him as guardians of the throne. Provincial delegates assembled at Wu-Chang to discuss a constitutional monarchy having a descendant of Confucius, or a man like Yuan Shih Kai, as a Chinese king.

QUESTIONS OF THE DAY

Archbishop Ireland's Jubilee

In connection with the celebration some three years ago of the seventy-fifth anniversary of St. Mary's, the first church dedicated by the Catholics of Chicago, a story went the rounds of the Catholic press which will be heard again, one ventures to predict, during the glory of another festivity soon to be with us. William J. Onahan, the well-known Catholic of that city, included the tale in his jubilee address on that occasion—a reminiscent sketch of the pioneer Catholics of the western metropolis. With a Chicagoan's wonted eagerness to claim whatever may redound to the fame of his city, Mr. Onahan affirmed it was in old St. Mary's that the first suggestion and inspiration of his vocation for the priesthood came to a youth later to fill a large place in the marvelous growth of the Church in the western country. One day the priest in charge of the catechism class while examining the boys of St. Mary's school was struck, it seems, by the readiness and the correct answers given by a young Irish lad among them. After school hours, curious to learn more about the lad, the priest took him aside and questioned him: "Where did you learn your catechism?" "In County Kilkenny, Ireland, where I came from," was the quick reply. The ingenuousness of the boy and his precise and accurate knowledge of his faith deeply impressed the priest, and he was moved to put to the lad the query: "Would you not like to be a priest?"

Whatever may have been the reply, the suggestion, at all events, of the zealous priest took hold of that bright young Irish boy, though up to that moment the thought of the sacred priesthood had never entered his mind. He went home, Mr. Onahan's story runs, and told his father and mother what the priest had said. Shortly afterwards the family removed to St. Paul. There the saintly Bishop Cretin, similarly attracted by the promise of the youth, gained the consent of his parents, and sent the lad to France to pursue his studies for the priesthood in an ecclesiastical seminary.

This youth, from the beginning marked out by his exceptional ability, has made history in the great Northwest. Ordained a priest in France in 1861, his first appointment carried him through the most arduous campaigning of the civil war as chaplain to the Fifth Minnesota Regiment. Returning from the field, the idol of his soldiers, promotion came to him rapidly. Still young in years, he was named Rector of the Cathedral of St. Paul, and after a term of duty in that charge he was consecrated Bishop-Coadjutor of the diocese in 1875, becoming its chief ruler in 1884. In 1888 his see was raised to metropolitan rank, and when, on December 21 of this year, he celebrates his golden jubilee as a priest, Archbishop Ireland will look back upon a career in which long service, personal

merit, uprightness of priestly conduct and life, and unswerving devotion to high ideals will have proved the wise foresight of the priest in old St. Mary's who asked the ingenuous Irish lad: "Would you not like to be a priest?"

Few there are who are permitted to round out a career as honorable and as enviable in its record of work done to God's great glory as that which Archbishop Ireland's panegyrists will be called upon to describe on his jubilee day. Few there are, even in the wonderland of America, who may tell as their own the story of an area of country greater than an empire passing, practically within the span of one man's active influence, from the condition of a toilsome mission district, cared for by a handful of itinerant priests, to the proud dignity of an ecclesiastical province of Christ's Church, in which an Archbishop and eight suffragan Bishops guide the destinies of as many flourishing dioceses. True, the distinguished ruler of St. Paul had with him in the work this marvelous Church development implied an able and a zealous priesthood, but who may question the influence needed—the large heart dominating a mind of uncommon grasp—to guide the energies of these auxiliaries to the splendid results compassed within a cycle of fifty years. There have never been lacking in our country saintly and able leaders in the Catholic episcopate, but to few has it been given, while enshrining themselves in the hearts of their priests, so to stamp the impress of their own forceful personality upon these priests' lives as has the great Churchman whose fifty years of labor are soon to be commemorated in St. Paul.

This feature of the merited fame of Archbishop Ireland it is, one makes bold to affirm, that will be emphasized in the congratulations sure to pour in upon him on his day of jubilee. Not that St. Paul's prelate is not great in other respects. Here and abroad alike he occupies a unique place in the esteem of men capable of measuring his wisdom; his influence in public life; his philosophic accuracy as a thinker, who traces the weakness of nations and of individuals with frank impartiality; the comprehensiveness of his love for humanity; the sanity of his public utterances; his power as a Christian orator, whose vigorous and luminous thought and clear and flowing periods the years seem only to strengthen and deepen.

But John Ireland is, withal, a Bishop in God's Church, and as such, "being made a pattern of the flock from the heart," there is but one glory he seeks with never flagging purpose—the glory of God through the ministry of his Church. That he has sought God's glory through all his years of priestly labor the record of his life attests; that his zeal in achieving what he sought has won for him distinction as one upon whom the blessing of God descends in a heaped up measure of fruitfulness all men must bear witness—the story of the rapid spread of the Catholic Church throughout the great Northwest is an open book. And we of AMERICA, who have from the first

experienced Archbishop Ireland's kindly interest and encouragement in the burden our work entails, are glad to join in that testimony, whilst with filial respect we offer to him the homage of our heartfelt greeting *ad multos annos*.
M. J. O'CONNOR, S.J.

Socialist Doctrine of Violence

Socialists were confessedly the most enthusiastic supporters of the McNamaras. The improbable fiction that the explosion, with its fearful holocaust of human lives, was a deliberate conspiracy concocted by employers and detectives and abetted by the court and the press to bring organized labor into permanent disgrace, was nowhere so recklessly and persistently circulated as within the Socialistic camp. "The kidnapping scoundrels who hatched this foul plot to destroy organized labor have absolute governmental power. At their command every corporation lackey in public office, from the president at Washington to the trial judge at Los Angeles, performs with the amazing alacrity of a trained spaniel." Such was the proclamation made by Debs and echoed by the Socialist press over all the country.

It was the seedtime of Socialism. It was the opportunity of a century to foment dissension and hatred between employer and employed. For this purpose the enormous power of the Socialist press and the eloquence of Socialist orators were utilized. It was hoped to make impossible hereafter all efforts at conciliation and reform which might bring about an agreement between capital and labor. That men like Gompers and other representative leaders of organized labor should have so readily aided their efforts is one of the darkest pages in the history of labor. It should be a lesson for all time that Socialist methods cannot be applied by the unions without bringing their own cause into discredit and ruin.

Set like a vane to change with every wind of expediency, it was not long before Socialism had adapted itself to the change of popular sentiment. Whatever harm might come to the labor unions, Socialists would see their way to profit by it. The McNamaras, they said, had disgraced the cause of labor by employing the methods of capitalism. Unionism could never become peaceful and self-respecting until it would be identified with Socialism. They now felt safe in freely casting stones at the American Federation of Labor. "Not only does trade unionism stand convicted of appalling violence," Bouck White dared to declare before a Socialist audience; "but violence is a constituent part of its program." (N. Y. Sun, Dec. 5, 1911.)

We have no wish to defend the guilty parties within the unions. In this we are agreed with every honest union laborer. We do not wish to defend Gompers for his rash charges made, in common with the Socialist leaders, against men entirely innocent of the enormous crime which was shouldered upon them. But we certainly have reason to be surprised at the tone which So-

cialism is assuming, as if its movement were completely innocent of any violence in teaching or in practice. How different the strain only a few weeks past, when it was shouting in wild glee at the riots and murders in Barcelona, in which it boasted to have played a prominent part.

The only fault which one of its most noted papers, *L'Humanité*, could find with the Portuguese revolution was the absence of the guillotine. To scotch the serpent was not sufficient, it should have been killed outright. The French revolution itself is for Socialist literature the height of the sublime in history. "The conceptions of modern Socialism are all found in a cruder form on the streets of Paris during the revolution," says its Socialist panegyrist, the Rev. Roland Sawyer (*The Call*, Oct. 1, 1911); while John Edward Russell tells us in the same paper:

"They came to the work for the lust of the pay,
For blood and fire as their drink and bread.
Of the bitter crop was the fruit good? Yea,
The flame and the sword and the cap of red."

We have already quoted in a preceding article the conclusion arrived at by Kautsky in his "Ethics and the Materialist Conception of History," that the ideal Socialist morality of the present day consists in "nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). This definition certainly makes a virtue of the criminal deed which to-day justly horrifies the civilized world.

Robert Rives La Monte, in his chapter on "Marxism and Ethics," after stating that the revolutionary worker has absolutely no regard for the right of property, adds: "But knowing, as he does, that his class enemies, the capitalists, own not only the goods, but also the courts and the police, he condemns theft by a workingman as suicidal folly" (p. 65). The most, therefore, which can be said against the destruction of property is that it is inexpedient for the Socialist and his party. Any higher motive would be illogical for an orthodox Socialist, since, according to Marx, the property of capitalism merely represents the expropriation of the worker, and is not protected by any right on the part of the employer. This is the only meaning which can be given to the Marxian dictum, "Expropriate the expropriators."

La Monte, however, suggests another motive: "My statement," he says, "that the revolutionary worker abstains from crimes against property from expediency rather than from principle must not be construed into an allegation that fear of personal punishment is the only ground for abstaining from such crimes." Since social life in the present state of society would be impossible without respect for private property, he argues that crimes against this must likewise be considered "un-social." More, his philosophy cannot permit him to say which is thus summarized by him (p. 57):

"What are 'wrong,' 'right,' 'vice,' virtue,' 'bad' and 'good'?"

Mere whips to scourge the backs that naked bear
The burden of the world."

We are told in "Plays, Pleasant and Unpleasant," that a workingman, after having listened to a Socialist orator discussing morality, turned to Bernard Shaw, and showing his calloused hands, remarked, with a slight admixture of profanity, "What has a fellow with a pair of mits like these to do with morality? What I want is the goods." This is precisely the attitude any workingman must take who has no higher morality than that of the kind which Socialism can propose, when the love of God and the hope of heaven are taken from him. "They look beyond the grave and hope that there they'll be repaid, poor fools, for being good" (p. 57).

Socialists have pointed with great enthusiasm to a recent book by William D. Haywood and Frank Bohn. The former is, after Debs, the most popular Socialist speaker of the present day. The passage we are to quote has been objected to by Morris Hillquit, who fears that it may commit their party, and states likewise that it is not Socialistic. This, however, has not interfered with further advertisement of the volume in the *Call*, while the principal Socialist publisher speaks of it as the most important propaganda book of the year, and states that "it will put the worker on the right road." Denying the existence of conscience and God, as well as the right to profit-bearing property, it is difficult to see on what grounds except those of mere feasibility and expediency any Marxian Socialist can find fault with the principle advocated here so plainly. We give the entire passage as indicating the doctrine which has evidently been widely taught by one of the most successful Socialist agitators of our country:

"When the worker, either through experience or a study of Socialism, comes to know this truth (the economic foundation of modern ethics and jurisprudence), he acts accordingly. He retains absolutely no respect for the property 'rights' of the profit takers. He will use any weapon which will win his fight. He knows that the present laws of property are made by and for the capitalists. Therefore he does not hesitate to break them. He knows that whatever action advances the interests of the working class is right, because it will save the workers from destruction and death."—(*Industrial Socialism*.)

We admit that for tactical reasons, at least, it is considered by most orthodox Socialist leaders "a suicidal folly" to commit deeds of violence against property. But we have likewise seen in this entirely uncolored presentation of our case, against which no Socialist can reasonably object, how shallow are the ethical motives which are to prevent such actions where they will really prove expedient for the Socialist cause. According to the greatest authority in Marxian ethics, they will then even be demanded in the name of morality itself. We close

with a passage from "Revolution," by Jack London, as it was printed with the highest approval in the *International Socialist Review* (August, 1909). The argument is that as the Russian government kills the revolutionists, these are justified in killing the officers of that government, where no suffrage is allowed:

"Our comrades in Russia have formed what they call 'The Fighting Organization.' This Fighting Organization accused, tried, found guilty, and condemned to death one Sipiaguin, Minister of the Interior. On April 2 he was shot and killed in the Maryinsky Palace. Two years later the Fighting Organization condemned to death and executed another Minister of the Interior, Von Plehve. Having done so it issued a document, dated July 29, 1904, setting forth the counts of its indictment of Von Plehve and its responsibility for the assassination. Now, and to the point, this document was sent out to the Socialists of the world, and by them was published everywhere in the magazines and newspapers. The point is, not that the Socialists of the world were unafraid to do it, but that they did it as a matter of routine, giving publication to what may be called an official document of the international revolutionary movement."

There is still left us abundance of matter, but we believe that we have said enough to establish our own point. A morality without divine sanction and founded upon purely human motives can depend only upon sentiment and expediency. A reckless capitalism at one extreme of our civilization and a desperate Socialism at the other are equally the products of such doctrine. The only golden mean for capital and labor is that which has been pointed out so wisely and eloquently in the Encyclicals given to the world by Pope Leo XIII.

JOSEPH HUSSLEIN, S.J.

The Whitman Myths*

One of the characteristics of the Protestant missionaries when the world was wider than it is now, and when the truth about what was happening on the other side of it could not be ascertained very easily, was an exaggerating of results not very far from unverity. The tendency remains. If it finds little scope for its exercise in existing things, it can, nevertheless, reproduce and augment the stories of the past.

Thus, the acquisition of Oregon, the fruit of a long, intelligent diplomacy, was connected in some way with the Presbyterian mission of which Dr. Marcus Whitman was the head. After the lapse of years the myth was invented and propagated that the Government in Washington, on the point of surrendering that country to the British, was saved from doing so by Dr. Whitman, who rode across the continent in winter, told the President and the Secretary of State how valuable the region was, how easy of

*The Acquisition of Oregon, by William I. Marshall. 2 volumes. Seattle: Lowman & Hanford Company.

access, and, to prove the latter, undertook to lead into it an immigration with wagons and cattle.

The story makes Dr. Whitman a national character, and gives his mission station a national importance. Hence new myths had to be invented concerning the origin of his mission; the way he, his wife and their companions reached it; his relations with the Hudson's Bay Company, and the instigators of the massacre in which he perished. Accordingly, we have the myth of the Indian embassy to the Eastern States in search of the religion of the Book; the myth of Dr. Whitman's wagon driven through from Missouri to the neighborhood of the present Walla Walla—for, unless he had himself taken a wagon into the Oregon country, he could not have undertaken to lead others thither; the myth of the ferocious hostility of the Hudson's Bay Company, and the myth of the instigating of the Indians by the Company and the Catholic missionaries to murder Dr. Whitman and his associates. We shall say a word on each, taking them in their chronological order.

No Indians ever went in search of the religion of the Book. Early in the last century the Rocky Mountain Flatheads learned from some Christian Iroquois of the Catholic religion and the blackrobes, and in 1831 sent to Bishop Rosati in St. Louis, begging for these teachers. The Bishop had none to send; but the Indians persevered in their entreaties until, in 1840, Father De Smet led his brethren into their country. In the meantime a corrupt account, mentioning the Book indirectly, had been published in the Methodist Episcopal *Christian Advocate* of New York, which certainly had something to do with the origin of the Methodist and the American Board Missions. But when the leader of the former testified that the story was "highly wrought and incorrect," and Dr. Whitman wrote his account of the coming of the Indians to St. Louis without a word of the Book; when both missions passed the Flatheads by and went several hundred miles further west, the former to the Willamet Valley, the latter to the Middle Columbia, the myth was discredited and should have been left to perish. But this could not suit the authors of the fictitious Whitman, and so one Spalding, who had been the real Whitman's companion, started it afresh, sending the Indians on a formal quest of the religion of the Book, and making General Clark, of Lewis and Clark fame, responsible for turning them aside, on the absurd supposition that this Protestant and Freemason was a Catholic. The Reverend William Barrows, financial agent of Whitman College, improved Spalding's tale by giving as authentic a long speech, couched in the Fenimore Cooper style, in which the Indians are made to reproach General Clark for denying them the Book and taking them to a place where the Great Spirit was worshipped with candles. One Protestant writer after another has repeated this outrageous tale, until it has become one of the commonplaces of the missionary meeting.

Dr. Whitman drove no wagon through from Missouri

to the Columbia River. He set out with two, sold one at Fort Laramie and reached Fort Hall, in southeastern Idaho, with the other. The myth, as told by Barrows and others, runs that the Hudson's Bay Company's officials there, seeing in that wagon the ruin of their rule in Oregon, urged the impossibility of taking it any further. The heroic man ignored them, took his wagon to pieces, made a cart out of one pair of wheels, packed on it the other pair, and so reached Fort Boise, in what is now southwestern Idaho, where the Snake River turns northward to the Columbia. Here, as his cattle had given out, he left the cart for a time, but soon afterwards brought it through to Fort Walla Walla. The truth is that the Hudson's Bay Company's men gave prudent, friendly advice, as the event proved. Dr. Whitman's pair of wheels never got beyond Fort Boise.

The myth of the Hudson's Bay Company's hostility is absurd. All who ever came in contact with its officials know that long residence in the wilderness and experience of its hardships made them more than hospitable to every traveler that came to their posts. Moreover, they must have known that as the title to Oregon was in dispute, Americans had as much right there as they; and it is more than probable that they recognized the futility of attempting to keep Americans out of it. Anyhow, the letters and journals of missionaries and immigrants alike are full of the favors they received at their hands. Indeed, Dr. McLaughlin, head of all the Company's establishments in Oregon, went so far beyond the mere obligations of humanity as to incur the accusation of disloyalty, and, in consequence, felt obliged to resign his honorable and lucrative post.

As for Whitman's famous ride, so much has been made of it that the truth will seem almost incredible. Whitman rode, not to save Oregon, but to save himself. The American Board of Foreign Missions, dissatisfied with his mismanagement and weary of constant quarrels between himself and his associates, had ordered him to close his station, and to procure the recall of this order he undertook his journey. It appears that he went straight to Boston, and that his visit to Washington was some months later. He had nothing to do with organizing the subsequent immigration; indeed, its leaders knew nothing about him, and made his acquaintance only when he joined them on their journey. He did not lead them into Oregon. He guided them from Fort Hall to Fort Boise, and then went on ahead, leaving them to accomplish by themselves their difficult journey. Nay, he actually injured them, for he took with him some of their young men, on whose strength they were relying.

The myth that the Hudson's Bay Company and the priests instigated the Whitman massacre may be dismissed in a few words. Spalding, the associate of Dr. Whitman, was its author also. Yet his letter to Bishop A. M. A. Blanchet of Walla Walla is extant, couched in most affectionate terms, in which he acknowledges that Father Brouillet, whom he calls his "dear friend,"

had saved him from Whitman's fate, and throws himself and the survivors on the protection of the Bishop and the Company. There is also extant a letter to Mr. McBean of the Company, in which he acknowledges goods given to the Indians who were standing by him, and begs a further contribution; and there is extant a letter to the Board of Missions in which he narrates the efficacious means taken by Mr. Ogden of the Company to ransom the survivors and bring them to Fort Vancouver, concluding with the words: "We owe it under kind heaven to the efforts of Mr. Ogden and Mr. Douglas that we are alive and at this place to-day."

The Whitman massacre was due to three causes. First, the commercialism of Dr. Whitman, which persuaded the Indians that he had designs upon their lands. Second, the murder of a Walla Walla Indian by Americans in California. Third, the failure of Dr. Whitman's attempts to cure those attacked by an epidemic, which, besides making him responsible in their eyes for the deaths that occurred, gave grounds to their suspicion that he was poisoning them to get possession of their land. Fourth, the machinations of Tom Hill, a Delaware who had been educated at Dartmouth College.

All this, and much more, may be read in Marshall's two volumes. How gross the Whitman myths are the genesis of those volumes proves. Mr. Marshall, after ten years in Montana, during which he traveled considerably in the Northwest, went on the lecture platform. He was a Protestant and sympathized with Protestant missions. He believed in the Whitman myths, and so it is not strange that he prepared a lecture on Whitman's saving of Oregon. Wishing to verify some of his assertions, he came across evidence pointing to the falsehood of what he had trusted. His doubts were strengthened when one who could be relied on warned him not to go into a matter which would take him much farther than he might care to go. The investigation he proposed meant, moreover, no small loss of money; but his honor was at stake, and he set to work. It lasted many years, during which he read every book, pamphlet and important article on the question. He ransacked newspaper files; studied the records in the State Department; examined, after overcoming the difficulties thrown in his way, the archives of the American Board of Foreign Missions; corresponded with or interviewed the survivors of the immigrants or their descendants, those favoring the myths and those opposing them; and then weighed the evidence and decided the question with extraordinary ability, so that, in the words of Professor Fiske, he has "done the work so thoroughly that it will not need doing again."

Mr. Marshall died in 1906. The publication of his book is due to Mr. C. B. Bagley of Seattle. There is no idea of regaining by the sale of this work the hundredth part of what it cost. It is a contribution to the cause of truth, and as such it should be in the hands of every serious student of American history. As for American

Colleges and Universities and Historical Societies, their libraries are incomplete until this work is on the shelves.

HENRY WOODS, S.J.

The Sacred Congregation of Cardinals

VIII. ELECTION CAPITULATIONS.—As far as the cardinals were concerned, one hundred and fifteen years passed by before there was a successful attempt to tamper with the Lateran decree on Papal Elections. During that time three Frenchmen and a Portuguese were among those who reached the throne of Peter. As in all periods of the life of the Church, there had been days of joy and days of mourning; for the human element is always present in men and simply awaits a suitable occasion to shake off a lethargy which is more apparent than real, and to battle with the weapons of the flesh against the cause of the spirit. The electors of the Bishop of Rome had come to the conclusion that they ought to have even more influence in Church affairs. The question was, how to acquire it. When they assembled for an election in 1294, it struck some of them that if they were to draw up an agreement, an election capitulation they called it, the one among them who should be chosen would thus be bound beforehand to the course of action contained in the agreement. The first attempt of the cardinals to apply the unworthy methods of worldly politics to papal elections was a failure. So was the second; likewise the third; also the fourth. Eventually, the scheme was condemned by Pope Innocent XII, who branded it as an unwarranted infringement of the liberty of the Head of the Church.

IX. THE VETO.—During the past two hundred and sixty years, three countries, Austria, Spain and France, have claimed and repeatedly exercised the power to object efficaciously against the candidacy of some one cardinal when the Sacred College is in conclave for a papal election. This power is known as the Veto or Exclusion.

In practice, the Veto was communicated to the cardinals by a cardinal specially accredited by the sovereign and supported, if necessary, by the sovereign's ambassador near the Holy See. Even in the heyday of its Erastian glory, the power could be exercised but once by each nation and against but one candidate at an election. However, it was urged and acted upon as a principle that the candidate once excluded was excluded forever; hence, in every conclave, each of the three nations could exclude a new candidate. Thus, Cardinal Sacchetti, who had been excluded by Spain in 1644, was, in virtue of that exclusion, declared ineligible in 1655.

It has happened, however, when it was unofficially known a certain candidate was to be excluded, that the Sacred College has petitioned the Government to withdraw its Veto, and has obtained its request. It was known, for example, that France intended to exclude Cardinal Chigi in 1655; but, at the request of the Sacred

College, the opposition was withdrawn and he was elected Pope Alexander VII.

Although the Veto, as understood and exercised in modern times, dates only from 1644, traces of it are found at a much earlier date. As an illustration, some cardinals would confidentially agree to dissuade the electors from making a certain choice. Again, they would so openly, yet unofficially, oppose some candidate that their intention was made known to all the electors. This plan was tried in 1549, and again in 1555, when Cardinal Caraffa became Paul IV despite the opposition of the cardinals partial to Charles V. Third, a sovereign's wish to exclude a cardinal would be officially declared to the whole Sacred College, without, however, pretending to exercise a strictly effective right to veto his election. Pope Leo XI was elected in 1605 against the express wishes of Spain.

Since 1644, however, the efficacious power of excluding from the Popedom has been arrogated to themselves by the Governments of Austria, Spain and France. If the matter were not so intimately connected with the good of religion, one might be tempted to laugh at the arguments upon which each country founds its fictitious prerogative. Austria is the heir, in this point, of the old German emperors, the advocates and protectors of the Church; France claimed the power as coming down from the days of Charlemagne; and Spain inherited it from her king who was Charles V of Germany. The truth seems to have been that the three countries, being the three great Catholic nations of the period, thought they had a good reason for interfering with papal elections; and the cardinals tolerated their meddling for fear of the evils that might otherwise come upon the Church.

During the past hundred years, Austria excluded Cardinal Severoli in 1823, and Cardinal de Gregorio in 1829; Spain excluded Cardinal Giustiniani in 1831, and in the same conclave France excluded Cardinal Macchi. In 1846, Austria had directed Cardinal Gaysruck to veto the election of Cardinal Mastai-Ferretti; but before his Eminence reached Rome, the election was over and the subject of the Veto was Pope Pius IX. The Veto pronounced by Cardinal Puzyna in the name of Austria against Cardinal Rampolla del Tindaro in 1903, it was said at the time, was requested by Italy as a member of the Triple Alliance.

Under date of January 20, 1904, Pope Pius X signed the Constitution, *Commissum Nobis*. He orders it to be read to all the cardinals at their first meeting after the demise of the Roman Pontiff, to be read again to them when they gather in conclave to elect his successor, and to be read to each cardinal at his creation, when he shall swear to observe it.

The paragraph which most concerns us is as follows: "Wherefore, in virtue of holy obedience, under threat of the judgment of God, and under penalty of the greater excommunication, without further declaration and specially reserved to the future Pope, We prohibit the car-

dinals of the Holy Roman Church, each and all, both present and future, and also the Secretary of the Sacred Congregation of Cardinals and all other persons taking part in the conclave, from accepting under any pretext from any civil power the charge of proposing the Veto or Exclusion, even as a simple wish; or from making known to the assembled Sacred College of Cardinals or to the cardinals singly, either in writing or by word of mouth, either directly and personally or indirectly and through others, a Veto or Exclusion that may have in any way come to their knowledge."

The Veto belongs to past history.

H. J. SWIFT, S.J.

The Drift of the Age

Cornelia Comer has an admirable paper in the December *Atlantic* on "The Vanishing Lady." Though the author is evidently directing her fire against the creedless descendants of "Cavaliers" and "Puritans," many Catholic women of the land can read the essay with great profit. Fifty years ago, observes Miss Comer, American women of the leisured class were striving to be "cultivated and Christian," but now "Christianity is nowhere and cultivation leagues behind that," while "refinement, taste and spiritual qualities are no longer thought especially desirable." The well-to-do, once the patrons and students of good literature have become the "Great Unlettered." Though education seems abundant enough, it is producing less cultivation than formerly.

"The old-fashioned lady," the essayist observes, "was the cherished mental and spiritual product of a society that held, however imperfectly, the Christian ideals," but many American women of wealth and position are now frank materialists. Few follow "the Gleam." Most ask instead, "What is there in this for me?" and regard plenty of sables and diamonds the main requirement and test of social success. "Their paganism is of the low and brutal order that might be expected as the result of degenerates from higher standards," says Miss Comer, and reminds her readers that "The pendulum of history swings a long arc from the brutality of barbarism to the brutality of decadence. For the former condition there is hope, for the latter none."

To avert such a disaster the author of "The Vanishing Lady" would have the women of the leisured classes "maintain the Puritan standard of morals and simplicity, the Cavalier's standard of courtesy, and, to add to this, the intellectual refinement of the older civilizations." It is much to be doubted, however, that the soul-corroding effect of present-day materialism and unbelief can be nullified by this prescription. For as Puritanism has had to capitulate to the "new theology," its "standard of morals and simplicity" cannot long survive; little room has been found for Cavalier courtesy in the crowded, hurried life of to-day, and Greek and Latin are now forced to give place to "useful studies."

The only power that can oppose with success the triumph of modern paganism is the Catholic Church. Nothing but the ideals which her authoritative teaching both inspires and realizes in her children can avert the catastrophe Miss Comer thinks imminent. For Catholicism still dares, as in the days of St. Paul, to treat even before pagan tribunals "of justice and chastity, and of judgment to come." For impurity, dishonesty and skepticism now, as of old, are such deep-seated maladies of our "leisured classes" and their humbler imitators that a cure can be had only when all submit, without reserve, to the Church's treatment and willingly take the remedies she provides. True ladies and real gentlemen will then be less rare. But culture and refinement that have no religious basis will prove most likely only a thin veneer, that cannot wear well. Those, however, who choose Our Lord and His Lady Mother as patterns of Christian courtesy, will find that their efforts to achieve their ideals are made effective by the power of God.

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WALTER DWIGHT, S.J.

That the last vestige of religion may be effaced from the minds of the young, the revisers of text-books for French school children are reported to be especially active of late. On reading, for instance in "Francinet," a book for middle and upper classes, the words, "Lord, give me Thy light. I am the son of toilers. . . . My rich brother with idle hands, I am a son of God as much as you," the committee of revision altered them to: "Raise me up, heavy toil! Ennoble me under thy rigors . . . My rich brother with idle hands, I am a man not less than you!" New school books are also full of lofty thoughts like these: "No belief concerning God, the origin of the world, the origin and destiny of man, can be accepted by thinking people; all that we can do in these matters is to make suppositions." "The Gospels contain moral conceptions which shock the modern conscience." "Religion is founded upon fear and upon unverifiable hypotheses." No one now pretends, however, that the public schools of France are "neutral." They are aggressively anti-Christian, and are really far more "sectarian" in favor of unbelief than the most violent Catholics ever thought of making their schools in defense of the Faith.

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A non-partisan organization intended for the purpose of "upholding property rights, maintaining freedom of contract, and restricting paternal legislation," has been newly founded in New York. Its leading principle is "Self-help against State-help." The name it has chosen expresses its opposition to Socialistic aggression, while it professes to stand in full accord with labor organization, as a method of collective bargaining by which the worker is to secure his rightful earnings. It is opposed, however, to all attempts that would prevent individuals from laboring when and where they choose. "Monopoly in labor or opportunities to labor" is as severely censured

by it as monopoly in the products of labor. The following are the articles submitted by the new organization as its fundamental principles:

1. As the proper function of government is to maintain equal liberty, we are opposed to all class legislation, whether directed against the rights of individuals or of corporations.

2. Every man has a right to labor at whatever useful occupation he chooses, and is entitled to all that he earns by proper mental or physical exertion.

3. It is not the duty of the government to save men from the results of their own improvidence or to make them virtuous by law.

4. Our system of taxation should not discourage the accumulation of capital by taxing the results of superior ability, industry or thrift.

5. The best results to the community are attained under such open competition and personal liberty as does not interfere with the equal liberty of others.

Edwin H. Weatherbee, president of Arnold, Constable & Co.; Henry Holt, Steinway & Sons, George Haven Putnam, Bolton Hall, Bishop Greer, Edward Holbrook, president of the Gorham Company; Irving E. Raymond, president of A. Vantine & Co.; the Rev. Dr. Henry Van Dyke and the Rev. Dr. Charles H. Parkhurst, are among the signers.

CORRESPONDENCE

Close of Rome's Exposition Failure

ROME, November 26, 1911.

Some of the European papers known to be under Jewish control keep insisting that Italy is conducting a religious war under impulse from the Vatican, in spite of the latter disavowing all interest in the war, save to deplore it. Podrecca and the *Asino*, with a number of Italian Masonic papers, follow suit in this part of the campaign. The *Messaggero* reported that the prefect apostolic at Tripoli had a *Te Deum* sung at solemn Mass of thanksgiving for the victories of the Italian arms. This has provoked a remonstrance from Mgr. Rossetti, stating that the Mass and *Te Deum* were only the function customary in colonies and missions under the protection of Italy on the king's birthday. The generality of the custom your correspondent cannot vouch for.

The Exposition is rapidly being closed up in the same desertion and atmosphere of failure in which it began and continued. The municipal council of the city opened its fall session yesterday in the ancient capitol of Rome. Mayor Nathan, presiding, delivered a statement of the condition of municipal affairs, in the course of which the trail of the serpent had to appear. He congratulated Rome on the unanimity of patriotism, where stand together "patrician, merchant, workman, Catholic and those who, once imprisoned by a paternal government within the barriers of the Ghetto, pay with their lives for the liberty they have acquired amid the cries of 'Viva l'Italia.'"

Recalling the many receptions tendered by the city during the year to visitors to the Exposition he mentions as most worthy of memory the veteran survivors of the skirmish at Villa Gloria in 1867, when the Garibaldians made an abortive attempt to enter Rome. Finally, he ridiculed the public alarm about the cholera, stating that from January to October there were in Rome only one hundred and ninety cases with one hundred and thirty

deaths, a record, he said, which in a city of 600,000 inhabitants would be exceeded by that of the whooping cough.

The Socialist members of the council had prepared to discuss the address and make a point or two against the war, and they had brought some of their followers into the audience for a claque. But Nathan surprised them all by peremptorily adjourning the meeting at the close of his own speech. The leading Socialist, Della Setta, arose and clamored for a hearing, but was drowned out by cheers for Tripoli and Italy. This was the signal for an uproar. Some unfortunate Socialist retorted with a shout Hurrah for the Turks! Down with the Army! Then the row became general, chairs were thrown, heads were beaten with canes and fists.

Though Nathan implored his Socialist followers to desist—"Quietly, my good friends; enough, boys"—the scrimmage went on until the police were called in and separated the combatants. The walls of the capitol must have recognized the legitimate progeny of the rabble of ancient days. It is an old story and will be worse later: the demagogue never yet has been able to stay the violence of the unthinking passions he arouses.

On Friday announcement was made at the Vatican of the appointment of Mgr. Domenico Serafini, Bishop of Spoleto, to the assessorship of the Holy Office, to replace the new Cardinal Lugari. Mgr. Serafini is a Benedictine monk of Monte Cassino, was abbot general of his Order in 1892, was made bishop in 1900, and in 1905 was Apostolic Delegate to Mexico. At the same time Mgr. Ranuzzi di Bianchi, Bishop of Recanati, was appointed in Cardinal Bisleti's place as Master of the Papal Camera. He will soon be known to American visitors, for his office controls all the audiences of the Holy Father.

The Holy Father has signed the order for the opening of the case of Blessed Joan of Arc for canonization and the Congregation of Rites will in consequence take up the examination of the evidence presented by Mgr. Touchet, Bishop of Orleans, of the miracles wrought through the intercession of the Blessed Maid.

The Chapter of St. John Lateran has just appointed a new choir master in the person of Raffaele Casimiri, a pupil of Botazzo of Capua, and himself well known in Rome, though recently he has been absent from Rome as organist in the metropolitan chapel of Vercelli.

On Wednesday, Father Tacchi-Venturi, the historian of the Society of Jesus in Italy, presented to the Holy Father the first copy of the Commentaries of Father Matthew Ricci, S.J. Father Ricci is the celebrated scientist and missionary to China, who for thirty years, at the close of the sixteenth and the beginning of the seventeenth centuries, labored in China with the full confidence of the Chinese Emperor and had charge of the Imperial Astronomical Observatory. The manuscript of his Commentaries has lain neglected in Rome since 1615. Thirty years ago at the Fourth Congress of Orientalists held at Florence the wish was expressed that Father Ricci's work should be rescued from oblivion. Now three hundred years after his death (he died in 1610) a committee has been formed to secure national honor for this apostle and geographer of China, and under the presidency of Count Compagnoni-Floriani and the patronage of Duke Tommaso of Genoa, has enabled the learned editor to publish the present volume. It is prefaced with an exhaustive history of the Commentaries, and is enriched with an abundance of erudite explanatory notes.

C. M.

Local Elections in Spain

MADRID, November 16, 1911.

The law provides for quadriennial elections throughout the country for the choice of aldermen and other municipal officers. This year the elections aroused great interest and expectation, for during the past eight years the principal cities have been in the hands of Republicans, namely, of men who are opposed not only to the monarchy, but also to the Church. They had not made a good use of their power, for instead of devoting themselves to promoting the common weal, the municipal administration had become a perfect nest of malfeasance and of sectarian hostility to the religious sentiments and beliefs of the people.

The withdrawal and abstention of monarchists and Catholics from all exercise of the suffrage caused the triumph of the enemies of religion, which brought in its train serious harm to the social and material interests of the public. It being finally realized that such methods could not go on indefinitely, the Catholics were finally stirred up to action. Election day found two camps clearly divided by a line of demarcation. On one side was revolution; on the other, order. On one side was destructive demagogism; on the other, respect for the great fundamental institutions of society.

When the day for the grand battle of ballots arrived, Catholics of all shades of political opinion combined their forces. Liberals, Democrats, Conservatives, Carlists, Integrists and Independents united in presenting an unbroken front to the enemy. On the other hand, the "antis," of high and low degree, radicals, Socialists, anarchists and what not, had joined forces for the struggle. The election resulted in a triumph for the Catholics. The principal cities, such as Madrid, Barcelona, Seville, Bilbao, and Valencia, turned out their radical governments and replaced them by men who esteem and will work for public peace and prosperity.

Two causes produced this sudden and surprising change of front. First, in spite of their attempts to unite, the various radical parties failed conspicuously and therefore left many a spot unprotected. In the second place, the public conscience revolted against the atrocities perpetrated by lawless mobs in Valencia, Cullera, and elsewhere. This second cause seems to have been the more effective, for there was a large falling off in the total radical vote.

The political consequences of the election are varied and important. Canalejas has regained what he had formerly lost through his truckling to the anti-social leaders and their followers. Then, the success of the combination among Catholics of different political persuasions will prompt them and encourage them to draw more closely together. Again, those who have hitherto been careless and remiss in fulfilling their duties at the polls have seen what a little energy and activity can accomplish, and will more readily bestir themselves at other elections. Lastly, since men of sound principles now control the municipalities, the rights and interests of the people will be safe from the rapacity of men who were without honor, or morals or conscience.

During their four or eight years of power, the radical authorities effected no great reform, and achieved no signal success, except that of looting the treasury, of piling up the taxes, of wounding the consciences of Catholics by trying to drive religion from the elementary schools, the hospitals, and the cemeteries, and even levying a tribute on church bells.

The day of the recent municipal elections seems to mark the beginning of a new era in our political life. Perhaps Spain's outburst of faith on the occasion of the Eucharistic Congress may have brought this great blessing upon us; perhaps the solemn and official consecration of our country to the Eucharistic Christ may have done a holy violence to the Sacred Heart, and may have called down this shower of mercies upon the children of Catholic Spain. NORBERTO TORCAL.

Bigotry and Fanaticism in Jamaica

KINGSTON, JAMAICA, December 1, 1911.

To judge from the persistency of the attack by its enemies, the Catholic Church in this Island of Jamaica, must needs have achieved an importance vastly in excess of its relatively small proportion of population, which is generally said to be about two per cent. Until the returns of the late census shall have given exact figures we shall not go far wrong if we accept it. The fact, however, which really accounts for this hostility is the activity and growth in the two per cent. In Kingston, the capital, this is especially remarkable, and the converts who come to us from all ranks of society leave behind them in the church-bodies to which they belonged a sense of loss which culminates in arrant Romaphobia. One of our resident magistrates owes his gift of faith to the almost violent thrusting upon him of Littledale's "Plain Reasons." Before that he had had no temptation to inquire into the grounds of his own Anglicanism, but Littledale's assertions started him thinking, and in the hunt for verification which it entailed, grace and Father Ryder's "Points of Controversy" did the rest. Like another of our converts, an associate judge in the Supreme Court, he contends that he became a Catholic because he was a lawyer and had to examine the evidence of the other side.

For months past religious controversy has been in the air, and even the dailies resound with what one of them calls the clash of creeds. The *Parish Church Monthly* for June, the official Anglican organ, under the heading "Roman Errors," raked us fore and aft on Rome's restricted use of the Bible." Our own *Catholic Opinion* replied in its July number, and then both combatants leaped into the arena of the *Daily Gleaner*, where they had it out hammer and tongs for a month. Again, in the beginning of October, the Council of Evangelical Churches met in Kingston, and at one of its sessions a Wesleyan minister worked himself up to the standard Protestant Alliance rage and shouted defiance to and warning against "Romanism—the invading force which threatens our family life—which deliberately and of set purpose withholds from the family their priceless gift, the Bible—which menaces the safety of our families by the presence and work of its schools."

One of the priests of the mission came forward in defence of the Catholic cause, and once more the *Daily Gleaner* became the theological battleground. The names of Robertson and Speer were made to do duty as weapons by the Protestant controversialist, and he did not fail to appeal to the moral excellence of the unspeakable Verdesi and the associate converts of the American Methodist Mission in Italy. From this one may judge of the nature of the arguments employed by the Jamaica Evangelist. In his last communication he descended to personalities, calling his opponent very hard names.

The noise of this conflict was just subsiding, when lo!

above the signature R. E. Clarke appeared in the same *Daily Gleaner* an attack on "Romanists" and Ritualists, which was remarkable for its bigotry, religious ignorance and vulgarity. So far no Catholic priest on the Island has taken the slightest notice of the attack, although two laymen attempted, through the medium of the press, the next to useless task of calling the fanatic to order. One of them, a Protestant by the way, and unless I am greatly mistaken, an English University man, after praising the Jesuits, who, of course, have come in for Mr. Clarke's envenomed wrath, has this sentence: "If Roman Catholicism were, indeed, such a mass of festering error and evil, could it have brought forth sons such as these, men of whom the world may well be proud?" The testimony has an exceptional value from the position of the writer, Mr. Bunbury, who in another controversy which is piling up print in the columns of the *Kingston Telegraph and Guardian*, appears as the advocate of High Church claims against Rome.

In Jamaica, as everywhere, the school is the hope of the Church, and all along Bishop Collins has in his action put this view in the forefront. Last August our teachers from all over the Island gathered together in Kingston and assisted for a week at a series of lectures on pedagogics and religious training. It was the first Catholic convention of the kind in our part of the world, and the inspiration which started it, as well as the fatherly encouragement which made it possible, were all the bishop's own. Many of the lecturers were non-Catholics, whose high position in the educational work of Jamaica, or whose ability in the class-room was back of the desire to get the benefit of their experience and advice. The kindness and readiness with which, without exception, they put themselves at our service, have made us their lasting debtors. The *Daily Gleaner* and the *Telegraph and Guardian* both bestowed editorial and complimentary notice upon the convention. By the former it was characterized as "one of the most interesting and successful educational experiments ever attempted in this Island," and the wonder was expressed that "in such a brief period the whole groundwork of elementary education should have been so successfully traversed."

"As everybody knows," he says, "the Roman Catholic Church is par excellence the opponent of secularism in education. It regards religion as the one thing on which above all others the thoughts and affections of immortal beings should be centred; and therefore it regards religious instruction as the most important part of an elementary school training. Under such conditions no one will be surprised at the emphasis which has been laid on doctrinal matters throughout the convention. If the pupils are to receive religious instruction, the teachers must be men and women who have a grasp of religious principles, and are imbued with a truly religious spirit. Bishop Collins and the Fathers of the Jesuit Mission in this colony have accordingly spared no pains to impart to the teachers all the theological knowledge which it will be their duty to endeavor to instil into the minds of their pupils in the schools. What with the course of tuition which they have undergone and the solemn religious services which they have attended in the cathedral, it is safe to say that if the visiting teachers were good Catholics when they came up to Kingston, they will go back to their respective spheres of labor in the country better informed and more devout than ever."

PATRICK F. X. MULRY, S.J.

A M E R I C A

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Can Socialism Be Christian?

A man is not a genuine Socialist unless he agrees to what the Socialist Party of Great Britain officially express as their object: "The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by, and in the interests of, the whole community." This is the Socialism of Bebel in Germany, of Jaurès in France, of Vandervelde in Belgium, and of Ferri in Italy; the Socialism which is common in Great Britain, and which likewise is common in the United States to the older Socialist Labor Party and the new Socialist Party. All these organizations are so far united that they possess in common the doctrine and the aim that the production and distribution of goods shall be organized by the whole society collectively, and that, as a necessary preliminary to this, all means of production, distribution and exchange shall pass from private ownership to ownership that is public or collective. And the words of Cardinal Manning are still true, that "the terms Socialistic and Socialism have an essentially ill-signification," because "Socialism affects to reconstitute human society upon a new foundation and by new laws, and this, whether accomplished by force or by fallacy, is destructive of the natural and normal society. Socialism is to society what rationalism is to reasoning. It denotes an abuse, an excess, a deordination in human society, as rationalism denotes a misuse and an abuse of reason. All reasoning must be rational, that is in conformity with the laws of reason, and all legislation for human society must be both human and social by the necessity and nature of mankind. Inhuman and antisocial law is not law, but tyranny or anarchy. It implies, therefore, a laxity of thought, or, at least, of terminology, to speak of Christian Socialism or of Catholic Socialism."

"Nevertheless," says Father Ming, "we hear nowadays

of Christian and even Catholic Socialism, not merely from those who treacherously undertake to put a Socialist construction on primitive Christianity, but also from such as profess the most sincere belief in Christian revelation. How can we explain the fact? We ought to bear in mind that Socialism has two different meanings, the one modern, the other older and now going out of use.

For by Socialism, as the "Standard Dictionary" says, formerly any theory or system was understood which had for its object the amelioration of society, and especially the elevation of the working class. Taken in this sense, Socialism may be truly Christian. There is, in fact, no safer basis on which society may be reformed and its enormous evils remedied than the great religious truths and moral principles made known by Christian revelation.

But modern Socialists will hear of no reform or, if they advocate any reform, it is, as the Chicago platform of 1904 informs us, because: "in so doing we are using these remedial measures as means to the one great end of cooperative commonwealth. Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance." And in the little pamphlets which the Socialists distribute during the political campaign, they inform us that: "The capitalist who comes into the world nearly always has his head filled with reforms. The wage-worker knows that reforms are useless; that nothing will do but revolution. The object of a reform is to make the capitalistic system stand a little longer. The object of revolution is to end it forever."

Some Have Greatness Thrust upon Them

It is seldom that one who has achieved success in the business world draws the curtain for his fellow men and lets them see the idols or the ideals that he worships in his inner sanctuary. Mr. Carnegie's list of the world's twenty greatest men is headed by the name of William Shakespeare. Then in order follow the names of Morton, the discoverer of ether; Jenner, discoverer of vaccination; Neilson, inventor of the hot blast; Lincoln; Burns, the Scottish poet; Gutenberg, who invented printing; Edison; Siemens, inventor of the water meter; Bessemer and Mushet, both inventors of new steel processes; Columbus; Watt, who improved the steam engine; Bell, who invented the telephone; Arkwright, who first made a cotton spinning machine; Franklin; Murdock, the first to light his house with coal gas; Hargreaves, inventor of the spinning jenny; Stephenson, who invented the locomotive engine, and Symington, who devised the first steamboat fitted for practical use.

In drawing up this list the great ironmaster has graciously permitted us to know the men whom, above all others, he esteems great, among them not a few whose

inventions have been of no small service in making it possible for him to become both wealthy and generous.

It is to be regretted that Mr. Carnegie, except in a few instances, does not get beyond the purely material world of steam, gas, pig-iron and electricity. "Ah, none but in this iron age would do it," said young Prince Arthur to Hubert, who would burn his eyes out. The cold steel has been quite as effective in depriving the ironmaster of the visual power to discern true greatness—the greatness that is not measured by time but by eternity, the greatness unfolded by Thomas à Kempis, rather than that suggested by Robert Burns. If the age of electricity and steel outrank every other, and if material progress be progress of the highest, then Mr. Carnegie's selection for his Hall of Fame would be less exposed to criticism. But how comes it that the steel magnate finds no place among the twenty immortals for Tubalcain, "the hammerer and artificer in every work of brass and iron"?

True greatness is not to be measured by the material progress of an age, nor are those men to be held up as truly great who have most contributed to its development. The Founder of Christianity reminds us that "for all these things do the heathen seek." The great men, as the Christian should view them, are they who seek first the Kingdom of God and His justice.

An Overturn in Spain

Piety and politics make a queer combination; business and politics are an ill-mated pair; elegant leisure and politics have little in common. Yet, what is there in piety or business or leisure that should drive one away from the polls or keep one from voting on election day?

The mystery which has always enshrouded the public life of Catholic Spain and has made the country a bundle of hopeless contradictions to the cisatlantic reader has at last been explained. Our vivacious Spanish contemporary, *El Social*, has solved the riddle. When the Conservative leader, Maura, made voting obligatory on the part of all who enjoyed the suffrage, he thought he had made a great stride towards awakening the Spanish voter to a realization of his rights and duties; but Maura had not taken into consideration that the law permitted the casting of blank ballots. The voters dutifully went to the polls, as by law directed, and cast blank ballots, as their caprice suggested.

The godly and the righteous retired apart and prayed in secret—but did not vote; the matter-of-fact men were so busy with every-day affairs that they left politics to the politicians—and did not vote; the leisure class were uncertain whether they were duly registered, and in consequence—did not vote. But the riffraff, the offscourings, of Spain voted early and often. Every large city in the country thus came into the control of corrupt politicians, who had no religion but the creed of loot and oppression.

Murder, arson, sacrilege, profanation of churches—

all this defended, palliated or excused by men in public office—was the price paid by the mistaken pietists, the matter-of-fact business men, and the leisure class.

Then came the great awakening. Faith without works is as dead to-day as in the days of St. James. This wholesome truth finally dawned upon Spanish Catholic voters. They rallied. They organized. They went to the polls. They voted for men of known worth. Sinking their petty squabbles, stirring up their public spirit, and shaking off their lethargy, they needed but one day, the day for the local elections throughout Spain, to turn the rascals out and to vindicate for the respectable element of the population that share in the management of public affairs to which their number entitled them.

Before the November election every important city in Spain was at the mercy of a radical majority in the town council. After that election every important city in Spain was once more in the hands of the party of law and order. The radicals learned the meaning of "land-slide." May the good Catholic voters of Spain take the lesson to heart; for, having once mastered the fact that they can control their own house if they are but so disposed, they will have learned the first lesson in practical religion and politics.

What "Liberal" Scholarship Effects

Mr. Carnegie's endowment for the advancement of knowledge may not be shared by professors of an institution in which formal religious instruction is in any manner a feature of the teaching program. Formal religious teaching tends to make narrow minds, the trustees of the fund explain, and intellectual narrowness unfits men for the broad and liberal training the worthy Laird of Skibo aims to foster in our higher schools. We confess we cannot overcome a certain perplexity of judgment when we study that explanation. The mental drill that aims to make one keenly appreciative of one's true place in God's empire—that keeps him to a just sense of his dependence upon the mighty Master who has fashioned him—how can it fail to broaden one in the ways of seemly character building? Mr. Carnegie and his friends surely are not convinced that the unbridled freedom of college discipline which permits the students of Williams College to hang eagerly upon the words of Emma Goldman is more likely to produce desirable results in an educational way. The thought comes to us while reading two news items published lately reflecting upon certain happenings in schools where Mr. Carnegie's benevolence finds itself at home.

One of these tells us how, when the police of North Adams attempted to prevent Miss Goldman speaking in that town, the Williams students, whose school is in the neighboring town of Williamstown, telephoned her that they would gladly hear her, and arranged an outdoor meeting at four o'clock at the Soldiers' Monument on College hill. What a farce it must be, even to the wild-

est defenders of broad and liberal thought, to find the prophetess of anarchy speaking within the shadow of a Soldiers' Monument on anarchy, explaining what it stands for, and exploiting the peculiar views that cause her meetings, wherever held, to be the object of anxious police control! It would not be unwise to introduce a few chapters of the small catechism into the scholastic drill of the Williams school.

The second item tells us how the Harvard undergraduate body received a shock a day or two ago after the Williams incident, when Samuel Atkins Eliot, Jr., grandson of Harvard's president emeritus, walked into the dining room of the Harvard Union with Miss Emma Goldman, the exponent of anarchistic principles. The other diners were taken by surprise, the item naïvely states, and some left. It was, we believe, the grandfather of this youth, who proclaimed a year or two ago a new religion which "will not be based upon authority, either spiritual or temporal." Evidently, his grandson has accepted the grandsire's teaching.

It may be a note altogether out of accord with the chorus of our would-be leaders to-day, but somehow the old-fashioned discipline of the growing youth which taught him reverence and respect for law and all that law means appears to be a more seemly standard of training than that portrayed in these two news items. That old-fashioned discipline, be it said, however, will never flourish in a school from which participation in Mr. Carnegie's endowment fund shuts out religious training as a vital element in the study scheme.

Lincoln Steffens, "Near-Socialist"

In passing sentence on the McNamara brothers Judge Bordwell disavowed any intention of showing leniency to the culprits, declaring that some mitigation of the extreme penalties in consequence of the change of pleas in the case was simply in accordance with the principles of criminal jurisprudence. Mr. Lincoln Steffens, newspaper man and reformer, had been claiming for himself the credit of suggesting and practically bringing about the imposition of something lighter than the extreme penalty which the law would sanction, with the object, he said, of promoting a more favorable understanding between capital and labor.

Judge Bordwell has made it clear that he believes in no compromise that would argue moral weakness on the part of the court or be a condonement of crimes that would destroy all government, root and branch. The court, as the District Attorney had already done, expressly denied that it listened to or was influenced by Mr. Lincoln Steffens, adding by way of parenthesis that Mr. Steffens was a professed Anarchist, with the implication, of course, that any overtures from such a source might well be suspected. That he is an open and avowed, or even an occult, Anarchist Mr. Steffens will reasonably deny. Were he professedly such, it is hard

to believe that any reputable paper would exploit his views on labor conditions anywhere. However, the Socialists themselves look upon Mr. Steffens as "a radical or sort of 'near-Socialist,'" while his writings here and there show a bias toward Socialism of an advanced type. At all events, his statements about workingmen and the labor question in the United States should be carefully taken and severely analyzed.

In the *Globe* for December 5 he maintains that to condone, at least partially, the crimes committed in the name of labor in the McNamara case would show the workingman that the cause of labor is rightly understood by the owners of business; and when this is achieved both classes may reasonably be expected to work harmoniously for their common interests. An axiom, not to say a theory, of his seems to be that "the people don't want to be treated well," and by people here he means the working people. "They don't want a government that is good to them. They want a square deal in the shop and a government that understands them and their feelings." And an honest inference from what he says is that this understanding of them and their feelings will be evinced when monstrous crimes are partially condoned and leniency is shown to the culprits and their principals or abettors. He gives Tammany the credit of understanding the workingmen. "That's one reason," he says, "why the people of New York normally prefer Tammany to reform."

Mr. Steffens claims that the important thing is "to try to understand the problem of labor from labor's point of view." A business man, he contends, can never come to that understanding until he perceives "that a bomb looks to a workingman very much as a bribe looks to a big business man, as a necessary means to a good end." Whatever may be said of this statement as affecting business men, it is unquestionably not true of the vast masses of workingmen in the labor unions throughout the land. The workingman is not so blunted mentally as to see murder and dynamiting as necessary means for getting a square deal, nor so depraved as to make use of immoral means on the ground that the end is good. Such an assertion is a gross calumny and libel on the American workingman. He knows the baseness involved in the theft of ten thousand or a million dollars which the business man may be guilty of, but unless urged thereto by Anarchistic and Socialistic doctrinaires he would never feel justified in the commission of murder.

In concluding his article, Mr. Steffens, calculating on a possible victory of the alliance of workingmen and Socialists in Los Angeles, said: "If the Socialists win, it will be made easier for men to understand the problem of labor from labor's point of view." But the election returns proclaimed that the people of Los Angeles have not lost their heads, and that for Los Angeles, at least, the expression at the polls of the good sense of law-abiding citizens will be the rule for many a day to come.

The Unions and the Courts

The McNamaras have pleaded guilty and have been sentenced. The moral to be drawn by workingmen is too obvious to need comment. But we have something to say on a collateral matter. From the moment of the criminals' arrest the leaders of the Unions labored diligently to create such an opinion in their favor as would make a real trial impossible. The McNamara button was used to force men to profess themselves believers in the innocence proclaimed from many a platform. The confession brought a change. From the platforms on which had been proclaimed the brothers' guiltlessness and a huge plot for their destruction had been insinuated came clamors for the execution of at least one of the wretched men; and the union leaders plied the judge with telegrams demanding a sentence of death. We do not suggest the motives of these hysterics. We would only point out the shocking lawlessness of the Union leaders' behavior from beginning to end. The investigation of an accused person's guilt or innocence belongs exclusively to judicial authority, which conducts it according to law. No private person may interfere; and to attempt to dictate the course to be pursued and the conclusion to be reached is a crime which, should it threaten to become common, must be provided against. In calling for a death sentence the Union leaders were as guilty of this crime as in attempting to dictate the verdict of the jury.

The Last Word

Not the least of our complaints against the "Encyclopædia Britannica" is the deception, so far as Catholics are concerned, to be found in the statement circulated in this country that "articles on particular Churches have been assigned to prominent, yet moderate, members of those Churches." Mr. Hugh Chisholm, editor of the Encyclopædia, has written to the London *Tablet* repudiating the statement, concerning which he says: "Such a course in the 'Encyclopædia Britannica' would be impracticable, consistently with any attempt to write history from an impartial but critical standpoint. We did not ask a Buddhist to write on Buddhism, a Mohammedan on Mohammedanism, or a Mormon on the Mormons."

In the mind, then, of the editor of the "Encyclopædia Britannica" the Catholic religion is classed with Buddhism, Mohammedanism and Mormonism. Nothing more need be said. He has given us "the last word."

Mr. Justice Charbonneau, of the Superior Court of Quebec, has granted the application for the removal of the teachers of Bourget College from the electoral lists at Rigaud, on the ground that being religious, vowed to poverty, they have no income qualification, since their earnings, however great, are not their personal property, but that of the community.

No doubt Bishop Farthing and the other Protestant ministers who cannot sleep for thinking of the Ne Temere decree are delighted at the wound suffered by the Roman adversary. We have no complaint to make, as the matter does not concern us. But we ask those agitators to consider that the decision of the court involves a much more scandalous recognition of Roman canon law than anything to be found in the Hébert case. This rested on a definite article of the Quebec constitution regarding marriage exclusively. Mr. Justice Charbonneau's decision implies a universal recognition of canon law as part of the public law of Quebec. Will Bishop Farthing take up the defense of the religious?

It may have been the old Cardinals, but somebody in Rome has remarked that America is now better represented than any other country in the Sacred College by the most typical and diverse personalities. Cardinal Gibbons they describe as a saint; Cardinal Falconio as a diplomatist; Cardinal Farley as a prince, and Cardinal O'Connell as an enlightened fighter.

LITERATURE

Important Papers on Socialism.

As noted in a previous issue, various articles on Socialism, which from time to time since 1903 have appeared in *The Catholic Mind*, are now being reprinted and published in one volume. The compilation is likely to prove of great service to those who are interested in one of the great issues of the day. Those who are engaged in the instruction of others will find the volume extremely valuable. Many orders for copies have been received already, showing a wide appreciation of the publication. The book is now with the printer, and will be ready for subscribers in the first week of January.

Pioneer Irish of Onondaga. By THERESA BANNAN, M.D. New York and London: G. P. Putnam's Sons.

This is the first of a series of records which the Onondaga Historical Association has undertaken for the various races that have settled in that county of New York. The story of the lives, achievements and genealogies of the early Irish settlers and families of Irish birth and affiliations in one county of New York would be deemed, ordinarily, of local rather than general interest, but these records are not ordinary in manner or in matter. The author has the art, or the heart, to impress on "the simple annals of the poor" the touch of nature that makes the world akin, and appeals to a wider audience than that relied on by her publishers, "the patriotic Irish whether they are residents of the county in question or not."

Coming to Onondaga before the Revolution—and they were much more numerous there and throughout the East than historians are generally aware of—the Irish seem to have fought to a man, or a boy, for American liberty. They also fought for other things: "Their appeals to fists was a primitive virtue. Their share in the contests of early days [and these are set faithfully down] was normal in men of superabundant energy, with local pride, fraternal loyalty, and the inborn love of combat. There are few Irish mollicoddles." Some will see a connection between the sentiments and the parentage of the author, who dedicates her book to her par-

ents, Anastasia Nolan and Michael Bannan, of Toormevara, and Templemore, in Tipperary.

But the Irish settlers had other than fighting qualities: "They brought the sanguine temperament, the loyalty, the courage, the gaiety, the humor and the warmth of their race. They brought splendid health and strength for their pioneer labors. Their blood was pure, their vigor unimpaired. . . . They gave to the county its greatest wealth—children, God's hostages." They gradually overcame the bitter hostility to their race and creed, and their children, inheriting their qualities and the advantages secured by their heroism, are now leaders and rulers in Onondaga.

Not a few of the first settlers became leaders too. Such were Thomas McCarthy and James Lynch, both of Dublin, who were prominent in business, religion and politics a century ago. McCarthy won a daughter of the Puritans, and Lynch a lady of Knickerbocker stock, and both converted their wives and brought up their children in the Faith, though there was no church nor resident priest in the county. They supplied the want by bringing, when possible, a priest to their homes, whither the scattered Catholics would hasten over many leagues; and, assisted by the Devereuxs of Utica and others, they founded St. John the Baptist's, the first Catholic Church in the county. McCarthy's son, John, led the choir, and John's wife, the daughter of a '98 rebel, was the organist. Born in 1829, she is still young and gay. Her brown eyes have looked upon the sun for over eighty years and are still undimmed. She has borne the burden of twelve sons and daughters and is still unbowed by care." This living link with the past, who saw Bishop Dubois and the young Father McCloskey, the future Cardinal, offer Mass in her home, is an interesting reminder of Catholic growth.

There is scarcely a page of these records that is not lit up by an amusing, instructive, or pathetic incident. The salt workers at Salt Point having all become sick in 1793, except Patrick Riley, Patrick who boiled salt all day, won the hearts of the people by watching the sick at night for two months, "without a single night of intermission." We learn from the account book of Michael Leyden, from the County Clare, that though potatoes and pantaloons, corn and oxen were cheap, shoes were dear, and hence the settlers traveled barefoot over the muddy roads to Mass or wake or dance, slinging their shoes on their shoulders. For many years the Byrnes of Lafayette walked to Syracuse and back every Sunday in order to hear Mass, and we are not surprised to learn that their family was blessed with many vocations. The first priest born in the county was William Bourke, son of Francis Bourke, of Tipperary, and he died pastor of its first church. One of the first signers for the church was Peter Caldwell, "well read and cranky," who for many years had been fighting down prejudice and hostility with tongue and fists. Michael Gleason, a quiet Tipperary man, put an end to the St. Patrick's Day riots in Syracuse. On March 17, 1840, the enemies of Ireland hung St. Patrick in effigy on the Liberty Pole, a flagstaff 150 feet high. Seeing battle gathering around the pole, Michael appealed to the civic authorities to remove the effigy. On their refusal, he bought an axe, cleared his way through the crowd, and chopped down the flagstaff, thus removing the Pole but preserving Liberty.

The Protestant Irish, among them the Clintons, who gave two Governors to New York, are recorded with equal care. There were no "Scotch-Irish" in those days, we are told, the hyphen being of later manufacture. Unaware that John Leslie, a wealthy Protestant grocer, was an Irishman, a purchaser boasted he could "lick any Irishman born." "You are going to be licked by an Irishman," said Leslie. "And he was."

Whatever their creed or distant origin, the settlers of Irish

birth were "kindly Irish of the Irish," and labored together for the upbuilding of their adopted country. They cleared the forests, built the roads, dug the canals, manned the boats freighted with the fruits of their toil, turned the swamps into fruitful gardens, quarried the rock that built the houses and cities, taught school, and ministered justice, and their children are now making the laws in Onondaga. Theresa Bannan's volume has done a service not only to the Irish of her county but to American history, much of which has been made by such settlers as those of Onondaga. M. K.

In Northern Mists. By FRIDTJOF NANSEN. London: Wm. Heineman; New York: F. A. Stokes & Co.

This is a notable book by a man of merit who gives us not the story of his own brave deed, but the lore of ancient and medieval research preserved in many a forgotten volume. Nansen's plunge into the literature of early discoveries may be of even more lasting interest than his famous voyage in the *Fram*. With the acumen of the experienced traveler he combines the sane criticism of the fair-minded judge. His appreciations are those of a man of action who can afford to give everyone his due, and does so frankly according to his lights. We find, however, some lack of understanding in his account of the Church's activities, and the inspiration of her sons before Protestantism hampered her for good.

Nansen pictures, with an amazingly vivid touch, the ceaseless striving towards the Pole, from the time of Pytheas, about 330 B. C., to John Cabot in the fifteenth century. He dissipates fable, and confirms facts.

"The earliest voyages northward to the Arctic Circle, of which there is certain literary mention in the early Middle Ages, are the Irish monks' expedition across the sea in their small boats, whereby they discovered the Faroes and Iceland, and for a time, at all events, lived there. Of these, the Irish monk Dicuil gave an account, as early as about the year 825, in his description of the earth, 'De Mensura Orbis Terrae.'

"It is characteristic of the spiritual tendency of the Middle Ages that these remarkable voyages were not, like other voyages of discovery, undertaken from love of gain, thirst for adventure, or desire of knowledge, but chiefly from the wish to find lonely places, where these anchorites might dwell in peace, undisturbed by the turmoil and temptations of the world. In this way the unknown islands near the Arctic Ocean must have seemed to satisfy all their requirements; but their joy was short-lived; the disturbers of the North, the Vikings from Norway, soon came there also, and drove them out, or oppressed them."

Nansen fails to recognize alongside the inclination for solitude the natural wish of fervent Christians to carry Christ's banner to the remotest ends of the earth, and to serve Him in all climes. He does, however, acknowledge that in exploration the monks led the van. "In Northern Mists" is above all else concerned with the problems of life preservation that the adventurers had to face. The author's heart naturally goes out in sympathy to pioneers of his own land who dared hardships so repeatedly in the effort to pierce the dark veil that envelops the frigid North. But he admits the utter unreliability of fantastic and mythical sagas. Apart from these he establishes beyond all doubt the truth of the Norsemen's voyages in Arctic seas and their attempts to come in contact with the dread unknown. The Vikings' pre-eminence was destroyed by the Hanseatic League, but the fame of their exploits will not fade.

Nansen sees no future for the Eskimo and denies him the past attributed to him by some geographical scientists. The traces of Eskimo occupation in Greenland and other regions prove, to his mind, not the former existence of a great

Eskimo people, but the nomadic proclivities that carried them over wider areas than they haunt at the present day. "In Northern Mists" is an instructive book, on many points authoritative, and in others enthralling. * * *

P. J. Kennedy & Sons, who are to publish the "Catholic Directory" hereafter, promise to have their first issue ready early in the new year, but this, of course, cannot be done unless the various diocesan officials and heads of institutions co-operate by making prompt returns of the statistics recorded for its pages. The past value of the Directory as a book of reference has been proven over and over again, and the necessity of having its contents accurate and complete is equally manifest. For these last characteristics the publishers have to rely on the material supplied to them by those immediately interested in the figures they print. There is every evidence that the publishers are doing their part, and it would take only a little effort by those to whom they have applied for local statistical information to enable them to carry out the promise that "the 1912 Directory will be the best that has ever been issued."

"The Obedience of Christ" is a new volume of Father Henry C. Schuyler's "Virtues of Christ Series," published by Peter Reilly, of Philadelphia. Those to whom the author's little books on the "Courage" and the "Charity" of Our Divine Lord were so helpful will be glad to find what may be called Jesus' characteristic virtue similarly treated of in this volume, though the reflections on Christ's obedience to His parents and to God will naturally be somewhat familiar.

In the December *Review of Reviews* is an article on "The New American Cardinals," by a Jesuit, and a paper by Elbert F. Baldwin about "Pius X, and His Reign," which, in many respects, is a fair and sympathetic appreciation of the personality and achievements of the present Pontiff. The writer, however, falls into some errors. In describing the Pope's attack on Modernism, for example, Mr. Baldwin betrays considerable want of knowledge of the true nature of that heresy, and lack of familiarity with the documents condemning it. It is hard to understand how any one who had really read the "*Pascendi Gregis*" could say that the "Pope's encyclical condemning Modernism answered no arguments," but "simply said, 'Be silent!'" for that masterly letter is an unmasking and refutation of the whole system. Could a Pope, true to his trust, avoid banning a heresy that perverts, as does Modernism, so vital a dogma as the Divinity of Christ? Mr. Baldwin, however, is of the opinion that "the Church's attitude must change," and entertains the hope that Catholicism "will one day free itself from outworn dogma." But "*semper eadem*" is her proudest boast, and essential dogmas are never "outworn."

An esteemed correspondent has called our attention to the review, "The Monkeyfolk of South Africa," which appeared in our issue for November 25, 1911, and regrets that the erroneous scientific basis on which the book seems to be founded was not singled out for censure. The monkeys talk very entertainingly about themselves and their daily lives, subjects with which they are quite familiar; but they show a disposition to harp upon a system of evolution, which they accept as if it were a sort of family tradition. There is among humanfolk a painfully prevalent tendency to brag about some supposed relationship with the great and powerful of the present or of other times. In this respect, monkeys imitate men, if we may judge from their life stories, as related in the volume under consideration; but if we keep

before us that they are only monkeys, so "knowing" and yet so shortsighted, we may enjoy their descriptions of monkey life, for with that they are well acquainted, and we can afford to smile at the claim of kindred with us, which they now and then advance, for it seems to fall in with their monkey philosophy. They are only monkeys, and they know no better.

A steamboat celebrating a century of steam navigation on the Mississippi reached New Orleans on March 27. The boat was a replica of the first Mississippi steamboat. Sixty years ago an Irish gentleman, going by way of the Ohio and the Mississippi, from Louisville to St. Louis, gave a graphic account of his experience before he reached the Southern waters. "We steamed for two days, on board the *Forest City*," he says. "On the third day the vessel got embedded on a bar, and remained there for nearly two days. . . . There were several steamers stuck on the bar at the same time, and all so close that the passengers could pass from one vessel to another. . . . The first thing done was to sound the whole river for nearly a mile so as to discover where the waters were deepest. . . . After sounding, the captain orders the men to attach two immense levers to two pillars in the fore-part of the vessel. . . . When all preparation is made, the men work the capstan so as to raise the fore-part of the vessel. The engineer then puts on full steam, the vessel is literally obliged to jump, and the operation is called 'jumping the bars.' In this jump she sometimes makes scarcely more than a few inches way, so the operation is repeated every ten minutes, and continued thus for perhaps forty hours or more. . . . At times the men are obliged to stand in the river for hours digging away the sand from the vessel's wheels, and on coming aboard they are ghosts of humanity." With the writer there were at least two hundred passengers, in addition to a crew of about thirty, all Irish, except the captain, mate and engineers. "How little knowledge," reflected the traveller, "have the people at home of all the hardships and privations endured by the poor Irish here, whilst striving to amass the sums of money sent to the old land to relieve the wants of a parent, wife or child!" Doubtless some of those who took part, on November 27, in the greeting of the Mississippi steamer at New Orleans were familiar with the story of the development of navigation on the great river and its tributaries. If they were, this knowledge added zest to their enthusiasm on the occasion which we are told was a climax to the fêtes en route.

BOOKS RECEIVED

Practical Handbook for the Study of the Bible and of Bible Literature. Including Biblical Geography, Antiquities, Introduction to the Old and New Testaments and Hermeneutics. By Dr. Michael Seisenberger. Translated from the 6th German Edition by A. M. Buchanan, M.A., and edited by the Rev. Thomas J. Gerrard. New York: Joseph F. Wagner. Net \$2.00.
Sermons for Sundays and Feasts. By the Rev. Thomas White. Selected and arranged from his MSS. by the Rev. John Lingar, D.D. New York: Joseph F. Wagner. Net \$1.50.
Little Sermons on the Catechism. By Cosimo Corsi, Cardinal Archbishop of Pisa. Volume II. New York: Joseph F. Wagner. Net \$1.00.
John Poverty. Translated from the Spanish of Luis Coloma, S.J., by E. M. Brooks. Philadelphia: H. L. Kilner & Co. Postpaid 73 cents.
Some Problems of the Panama Canal. Address of Henry L. Stimson, Secretary of War, before the Commercial Club at Kansas City, Tuesday Evening, November 14th, 1911. Washington, D. C.

French Publications:

Pages Choiesies. Avec Fragments Inédits. Étude Biographique et Notes. Par L. A. Molien. Deuxième édition. Paris: Pierre Tequi, 82 Rue Bonaparte. Prix 3 fr. 50.
Entrées Eucharistiques. Par L'Abbé Jean Vaudon. Nouvelle édition. Paris: P. Tequi. Prix 3 fr. 50.

German Publication:

Handwerkkompass. Lehr- und Lesebuch für Kurse und Haus. M.-Gladbach Volksvereinsverlag.

EDUCATION

Attention has been called before in this column to an interesting phase of educational law that has developed in Pennsylvania. Because of local conditions existing in Altoona and the adjoining district, it is especially helpful for young boys to receive a course in manual training during their stay at the grammar schools. Catholics there cannot afford the heavy expense of the necessary equipment required for this industrial training in their own schools, the burden they are already carrying in supporting excellent and fully up-to-date parochial grammar schools is a heavy one. As tax-payers they claim their children should share in the opportunity for such training existing in the splendidly equipped manual training department of the public schools of their city, and this year certain parochial school pupils formally applied for admittance to the industrial department only of the city schools, announcing that they wished to take the rest of the school subjects in the parochial schools. The school board rejected their application, claiming pupils must take all of the curriculum or none. A legal battle is now on to determine whether parochial school pupils can be thus excluded under the new educational code of Pennsylvania. The case, it is said, will be carried to the Supreme Court of the State, no matter which way the local judge may decide the controversy.

It is no unwonted experience for the writers of the Catholic press to be called upon to chronicle some special activity on the part of our ecclesiastical leaders in the cause of Catholic education. It is due above all to the loyal stand of the Bishops of the United States and to their untiring labors that the success thus far achieved in educational matters has crowned Catholic efforts in this country. Our attention was called quite recently to an unusual example of a Bishop's devotedness to the cause of sound liberal education, which in its disinterested generosity deserves to be widely known and honored. The Right Reverend Thomas D. Beaven, D.D., of Springfield, Mass., had determined to use the opportunity of the November Conferences to address his priests on the topic of Higher Catholic Education. It was no new subject with Bishop Beaven; during the long course of his successful episcopate he has been a sterling champion of Catholic training in schools. But no one, probably, of the three hundred and more of the priests of his diocese had any intimation of the turn his thoughts would take when he began his address.

At the very outset he stated that the matter to which he was to invite them to give their attention had long been a subject of his serious thought, and he considered that the time was now most opportune for placing it before them. He impressed upon them that as Bishop of Springfield he was deeply interested in the growing prestige and educational importance of Holy Cross College as a factor of higher Catholic education, an institution which for more than fifty years had been a "home-word" in every Catholic family in Massachusetts and a well-spring of benefaction and blessing. The College had now entered upon the most critical period of her career, when she must either go forward or backward. Her student roster had reached, as he had learned, the limit of accommodation, and the increase over present numbers, which the coming years surely promise, must be turned back from her doors unless the insupportable indebtedness be met by the helpfulness of many hands.

He then proposed that he and his clergy unite in one grand effort in behalf of this venerable institution of learning and present to her donations that would approximate in the aggregate \$100,000, to be used for a suitable building which would commemorate their devotion and be a monument to their sacrifice in the interests of that culture for which Holy Cross had

acquired a position of enviable distinction in the educational world.

This plan was heartily endorsed at Worcester, Pittsfield and Springfield, and received with such enthusiasm by all the diocesan clergy that its full realization is looked upon with perfect confidence.

As far as is known, this is the first event of its kind in the history of the Catholic Church in America; the first time the bishop and the priests of his diocese have united together in a crusade, involving no little personal sacrifice, to further the ends of higher Catholic education. For be it noted the disinterested sacrifice is not inspired by the love of the old alumni alone of Holy Cross for their college; such a generous purpose would be in no way exceptional. It is, and in this it is quite unusual, a proposal accepted by the diocesan clergy as such without reference to the school in which their training was received. Holy Cross, the largest Catholic college in the country, and centered in the very heart of the diocese, is made the object of this spirit of generous donation: but to the zealous and devoted clergy of the Springfield diocese and to Right Reverend Bishop Thomas D. Beaven, who assumes the full responsibility of the movement, is due the glory of what may be confidently regarded as the most splendid tribute of combined diocesan effort to the cause of higher Catholic education in the history of the Catholic Church in America.

The Report of the Proceedings and Addresses of the eighth annual meeting of the Catholic Educational Association held in Chicago, June 26-29, 1911, has been published. It appears as the fourth of the quarterly bulletins issued by the Association and its five hundred pages afford excellent proof of the claim put forward in the introduction to the report: "Through the medium of the Association there is developing among us a clearer understanding of the educational situation, and Catholic educators are obtaining a better grasp of the problems which they are called on to solve." The numerous carefully prepared papers contained in this extended account of the Chicago meeting present a view of the character and scope of the Association's activities that necessarily interests all of us who are concerned with the progress of Catholic schools. As will be remembered from the newspaper reports of the time the deliberations of the Chicago convention turned largely on three subjects. The first was the attitude of the Carnegie Educational Fund towards religious education and the general educational interests of the country. And the conviction was strongly voiced by the convention "that a marked tendency toward monopoly of education exists, and that methods and systems which have prevailed in American industrial life should not be introduced into the field of education." A determination to find a way to overcome the difficulty of formulating a comprehensive plan of studies which will make for better co-ordination in the whole Catholic educational system was the second significant note of the meeting; and an entire session was given to the problem of the application of Catholic schools with secular institutions. The many views ably presented at the meeting and recorded in the report will prove a substantial help in forming a united Catholic public opinion regarding this grave question.

PULPIT, PRESS AND PLATFORM

INTERNATIONAL CATHOLIC DEFENCE UNION.

I consider it advisable, says the Rev. P. J. Dowling, C.M., to set forth how the movement towards the Union stands at present.

Since the Leeds Congress, at which the project was received with such enthusiasm, the leading Catholic papers of the world have given it the greatest prominence and unstinted support. Even such distant Catholic centres as those of India and South

America have warmly welcomed the Union, and are waiting to see it assume definite shape. The *Catholic Herald* of India writes, March 15, 1911:—"We heartily associate ourselves with the opinion expressed by the Rev. J. Connolly on Father Dowling's scheme, who, writing to the *Catholic Times* of January 27, says: 'His idea is certainly worthy of consideration, and if taken up by Catholics the world over in a fitting spirit, would unquestionably supply a long-felt want.'" The *Hiberno-Argentine Review*, Buenos Aires, commends the project most earnestly to its readers. From New Zealand I have received letters asking for the rules of the Union, etc. Lately, too, from one of the most prominent Catholics in Holland, the following letter has come to hand:—

Rijen, Netherlands, 14-7-'11.

"Rev. Father,—Being vice-president of the International Catholic Esperantist Union and vice-president of our second Catholic Congress, I come to invite you to visit 'nia Dua' in The Hague, which is to be held from 14th till 19th August next, by approval of the Bishop of Haarlem and under the Pope's benediction. It is a Catholic congress, not an Esperantist one, and only general Catholic interests will be discussed.

"The purpose of our Union is to take to heart international Catholic interests of all kinds, chiefly to defend the Church against calumnies, to make known its principles, etc. There are now national leagues in Bavaria, Saxony, Belgium, France, Spain, the Netherlands—perhaps there will soon be another in Italy.

"By means of this organization and by the facility of our intercourse, using our simple international language, we could very much help you in realizing your plan which you explained at Leeds last year, and about which we read in our newspapers. Your intention is quite ours, and therefore I should say we cannot do better than co-operate. There cannot be any reason at all to remain separated, if there is a favorable occasion to help each other as true brothers in Christ. For it is your very idea concerning a world's association of Catholics for defending their right and honor and creed which we are about to realize. It would not be necessary to create a new association if the existing ones were willing or apt to co-operate in the way as intended by you and by us. And even now our intention is not to rival, to stand in competition with those other ones, but merely to help them in a great work. As soon as they are formed we shall enter among them, and shall co-operate in one great corporation with them.

"We invite you most sincerely and insistently to visit our second Congress in The Hague, and listen to the addresses and speak to the Congress, and unfold the details of your plan to us, and lay the foundation for further co-operation. You will find these representatives of all chief European nationalities (we expect our friends from Belgium, France, Denmark, England, Ireland, Catalonia, Poland, Russia, Saxony, Bavaria, Prussia, Austria, Hungary, Switzerland, Italy, Spain, etc.), and there will be very clever men among them, quite able to give you vigorous support.

"I hope to receive very soon your favorable answer, and already joyfully foresee our fruitful co-operation. A.M.D.G.—Your brother in Christ,

"W. Lutkie."

Mr. Lutkie is one of the most prominent Catholics in Holland, head of a great publishing firm.

The *Tablet* of July 29 shows that the American Federation of Catholic Societies, a magnificent Union, is quite prepared to take up the work. The secretary writes:—"For some years I have been quietly advocating the formation of a World Federation. Such a movement would be in line with Father Dowling's International Catholic Defence League. I believe that the work which Father Dowling proposes to do is in line with the work which the Federations in the different countries in the world are doing. If an international bond of union could be formed amongst the existing federations of the world, an International Congress could be held within the next few years in the per-

fecting of such an organization, which would result in the accomplishing of much good for the Catholic cause. I do not favor the formation of a separate organization for the 'defence work,' but I believe that the existing federations are the ones to foster it."

Your readers must see that this great authority thoroughly agrees with the fundamental principle of my scheme—viz., to unify for the purpose of defence, or at least to direct for this purpose, the existing organizations instead of forming new bodies specifically for this object.

I think these testimonies from all parts are very encouraging to those who believe in international union for defence purposes. Then, since the Leeds Congress, the Bishops of England and Ireland have approved of the principle of the Union, withdrawing, however, from the scheme, the section which has a "boy-cotting" tendency.

I may mention that with reference to the International Masonic Union whose object is to withdraw the representatives from the Vatican, they have succeeded in inducing the Republic of Uruguay to fall in with their wishes. They also made an attempt in Holland, but the generosity of a member of Parliament who offered to defray the expenses of the delegates defeated their plans for the time being.

ECCLESIASTICAL NEWS

Advices from Rome state that Cardinal Farley will sail for New York on January 6. Preparations have begun to give him an elaborate welcome home when he lands in this city. The new cardinals had a busy week in the Eternal city. On December 5, Cardinal Farley and his suite were received in special audience by the Pope, who renewed his expressions of paternal solicitude for America and his satisfaction at the general demonstrations of gratitude over the appointment of the new cardinals. Very Rev. Dr. R. L. Burtzell, on behalf of the New York delegation, read an address to the Pope, in which emphasis was laid upon the public respect in which Cardinals Farley, Falconio and O'Connell were held in America, not only as prelates, but as public-spirited citizens by both Catholics and Protestants alike.

Mgr. Burtzell also dwelt upon the devotion of not only the New York Archbishop and his clergy, but also of all the hierarchy and the body of the faithful in the United States to the person of the Pontiff and to the Catholic faith.

Pope Pius, replying, said that long ago, when he was Patriarch of Venice, he knew of and admired the grand work of Archbishop Farley for the Church in New York.

On December 6, the cardinals attended the Advent sermon preached before the Pope and the other cardinals present in Rome, and in the afternoon were guests at a musical entertainment at the American College, given in their honor by the students. Rev. Father Doody, senior student, delivered a congratulatory address. Cardinal Farley, in a short speech of thanks, said that none of the congratulations he had received was more welcome than were those from his alma mater. He felt that the spirit of the founder of the college, Pius IX, was present to-day, and if his (the cardinal's) elevation had been the reward of his zeal, the seeds of success had been planted in the college where he was a student forty-five years ago. The cardinal told many reminiscences of the days when his character was formed there. Many American guests were present at the entertainment.

Rev. Father Dolan, formerly of New York, now rector of St. Silvester's Church in Rome, gave a dinner on December 7 in honor of the three American cardinals. Mgr. Wall proposed the health of the Pope, and expressed the gratitude of American Catholics for the creation of the three cardinals. Cardinal Vanutelli proposed the health of the Americans.

Cardinal Farley pontificated on December 8 in the American

College, this being the first occasion since his elevation to the Sacred College. At a luncheon following, speeches were made to toasts in honor of the cardinal and Mgr. Kennedy, rector of the College.

Cardinal O'Connell was installed in the afternoon as Titular of the Church of San Clemente. It was his fifty-second birthday, and the American College also commemorated the fifty-second anniversary of its foundation. The former rector showed his attachment for the college by celebrating the community Mass at 7 o'clock.

At the ceremony in St. Clemente's the cardinal was met by the Prior of the Dominicans who serve in the church, and escorted to the throne. The Stars and Stripes were hoisted at the belfry. The church was crowded with Americans, including the American Ambassador and his wife. The Prior made an address, in which he viewed the history and archæology of the Church and its relics. He expressed the gratitude of the Irish Dominicans to their protector. The name O'Connell recalled that of Daniel O'Connell, whose memory was enshrined there.

The cardinal replied in Italian and English, laying emphasis on the history of St. Clemente's as giving evidence of the continuity of the Papacy. He praised Ireland's steadfast attachment to the Faith, saying that she had contributed to its propagation throughout the whole world. He was proud of his Irish forefathers. The cardinal, in concluding, asked for prayers for aid in rising to the responsibility of the cardinalate. The American Ambassador, Mr. O'Brien, warmly congratulated Cardinal O'Connell.

Cardinal Falconio celebrated pontifical high Mass for the first time at St. Anthony's Church. Representatives of all branches of the Franciscan order were present.

Cardinals Farley and O'Connell dined at the American College as the guests of Bishop Kennedy, the rector. The refectory was decorated with American and Papal flags and greenery. The students attended the dinner, but there were no formal speeches.

Cardinal O'Connell is arranging to leave Naples for Boston on January 29.

On December 10, Cardinal Farley took possession of his titular church, Santa Maria sopra Minerva. The Master-General of the Dominicans, which order has charge of the church, met him at the door, and, after the cardinal was enthroned, read a formal address of congratulation, in which he recalled the fact that the new cardinal assisted in 1875 when the late Cardinal McCloskey took possession of the same church as his titular. Nobody foresaw at that time, he said, that Cardinal Farley would succeed Cardinal McCloskey as Archbishop of New York, or that he would re-enter the same temple himself, invested with the purple and take possession of the same titular dignity.

"The new and old worlds rejoice in your promotion," he added, "and congratulate you. The Dominicans especially rejoice, because the first two Bishops of New York, Concannon and Connolly, belonged to the order on which new lustre had now been brought."

Cardinal Farley, in reply, said: "Our elevation was due to the Pope's condescension and regard, not for our deserts, but for our beloved diocese of New York and the whole United States, and his wish to reward the faith, religious spirit and attachment to the Holy See of all us Americans."

"Your thoughtful allusion to our presence in 1875 reminds us of the exceeding merits of our predecessor and of our insignificance, but God's infinite mercy willed that we should be included among the Princes of the Church, and we are in duty bound to respond to the utmost of our energy. Many favors have been granted us. We thank you for your praise for the small measure of our kindness to the Dominicans of New York. We engage to continue to them our help and protection. As this church, which was raised from pagan ruins, overcame the heresies of old, so Santa Maria will triumph over man's malice to-day,

crush the enemies of her Divine Son and restore peace to the Church, triumph to the Holy See and great glory to Christ's Vicar on earth. This is our hope and our assured trust."

No one should forget the Society of St. Vincent de Paul during the holiday season. There is no better medium for the distribution of gifts that bring joy and comfort where the joyous surroundings of the Christmas tide are mournfully lacking. A very interesting booklet has just been sent out from the headquarters of the Society, 375 Lafayette Street, which shows at a glance details of the principal activities of this world-wide organization of Catholic laymen for volunteer charity work. In Manhattan and Bronx now more than \$100,000 a year is being distributed by them in the homes of the worthy poor. The following figures should open many pocket books at this time of the year; they tell the story in a nutshell:—

Number of children who received a two weeks' free outing at Spring Valley last summer.....	2,317
Number of women and girls sheltered at Elizabeth's Home for Convalescents, at Spring Valley, year ending September 30, 1911.....	578
Number of dependent orphan children placed in good family homes by the Catholic Home Bureau during the past year	226
Number of children so placed since the Bureau was established	2,864
Number of children under the supervision of the Bureau, October 1, 1911.....	1,479
Four Boys' Clubs with membership of.....	3,788
Cost of maintaining the Special Works of the Society during the year.....	\$27,178.98

During the visit of Cardinal Logue to Rome for the recent Consistories, he was also concerned in the promotion of the process of the Beatification of the Venerable Oliver Plunkett, Archbishop of Armagh. It is also announced that in connection with the canonization of Blessed Joan of Arc, Mgr. Touchet, Bishop of Orleans, has taken to Rome the proof of three miracles worked through the intercession of the Saint.

Some time ago a missionary at Adana, in Asiatic Turkey, where a horrible massacre had occurred, complained that no help had come from the United States. He was speaking relatively, of course, and was thinking of the boundless resources which the Protestant missions of those parts had received. Indeed, as soon as the dreadful news of the tragedy had reached this part of the world, the zealous Mgr. Freri, who is promoting with such success the work of the Propagation of the Faith, printed in 1909 5,000 copies of an illustrated pamphlet showing the devastation that followed the attack on the mission by the Turks; and the alms that eager souls contributed were immediately forwarded. In the report for instance just issued (December, 1911) of the money distributed by the Society for the Propagation of the Faith in 1911, there is a specific donation of \$2,000 for the Jesuit mission of Adana. The Lazarist missions and the Sisters of Charity in Turkey in Europe were given \$11,404.

Rev. Edouard Désy, S.J., of Quebec, celebrated his fiftieth anniversary as a Jesuit on November 29. Beyond the general Communion of the children in the parish church there was nothing public in the rejoicing. The Papal benediction was cabled from Rome, and letters of congratulation were received from the venerable Archbishop of Quebec, who was absent in the West, and also from the General of the Society of Jesus. The Auxiliary Bishop Mgr. Roy and the Grand Vicaire Mgr. Marois were the only guests at table besides Father Désy's religious brethren, among whom were the editor of AMERICA

and Father Hearn, S.J., of St. Ignatius Loyola's, New York. Father Déry was born on the Isle Dupas on July 8, 1841, entered the Jesuit novitiate at Sault au Recollet near Montreal in 1861. He made some of his studies in the United States, namely at Frederick, Fordham and Woodstock. Nearly all of his priestly life has been passed at Quebec, where he is one of the conspicuous figures. He inaugurated the work of closed retreats for men in that city.

Those who have visited the great Parliament Buildings which stand on a slight eminence outside the old walls of Quebec, will recall that the names of several of Canada's illustrious sons are cut in letters of gold on the façade beneath empty niches. It is pleasant to record that two of these vacancies were filled a few days ago, not by the statues of warriors or statesmen but by those of two priests; the Jesuit de Brébeuf, and the Recollet Viel; the first of whom was slain by the Iroquois, the second flung into the rapids at a place known ever since as Sault au Recollet. The Friar is seen standing in the bow of his canoe; the Jesuit is holding the crucifix aloft in his outstretched hand. This tribute to religion is noteworthy as it is a revelation of the difference of spirit which exists between the respective Governments of Old and New France.

The business men of Wheeling, W. Va., are taking an active interest in the reconstruction of the House of the Good Shepherd recently destroyed by fire. A representative committee of citizens headed by the Hon. C. C. Schmidt, Mayor of the city, has been formed for the purpose of giving financial aid to the Sisters in the huge task of beginning their work anew. Mr. J. Adam Hess, a leading merchant of Wheeling, has volunteered to pay one-third the outlay on the new building, no matter what be the amount of the total cost. Two prominent architects have offered their services gratis in drawing up the plans. The destruction of the convent is viewed as a calamity to the State and the city alike. Writing to the Hon. R. B. Naylor, Secretary of the local Board of Trade and also a member of the Citizens' Committee, Governor W. E. Glasscock of West Virginia says:

"The burning of the Home of the Good Shepherd is a great loss, not only to your city, but to the State of West Virginia. During the administration of ex-Governor White, I was a member of the board of directors of the Humane Society of this State, and shall never forget the patriotic, unselfish and loyal support we received from the good Sisters of Wheeling.

"They provided shelter at the Home of the Good Shepherd for many homeless and friendless children, many of whom were so physically defective that we could not place them elsewhere. I hope the people of your city, without regard to race or creed, will contribute to the erection of a new home."

ECONOMICS

The Thames Iron and Shipbuilding Company, the difficulties of which we mentioned lately, grew out of a private concern some seventy years ago, and is of historic interest. It constructed the Britannia tubular bridge built across the Menai Straits by Robert Stephenson, and the high level bridge across the estuary of the Tamar at Saltash, near Plymouth, designed by the younger and more famous Brunel, and known as the Royal Albert bridge. These were among the wonders of the first half of the nineteenth century. It also built the first iron-built ironclad man-of-war, the Warrior, a vessel of over 9,000 tons on the old frigate lines, and, to the unprofessional eye, one of the handsomest ships ever seen in the British navy. Unfortunately, as is often the case, its efficiency fell far short of its beauty. This fault, however, lay with the designers, not with the builders. The Warrior was followed by the Minotaur, a five-masted frigate of nearly 11,000 tons, one of three mon-

sters for those times. Since then it has built war ships for many nations, its last being the English super-dreadnought, Thunderer.

Moreover, with the Thames Company was amalgamated the marine engineering works of John Penn & Sons, famous in the old days of trunk engines, low pressures and single expansions.

SCIENCE

The high efficiency and the proportionate economy of metallic filament incandescent lamps are recognized, and the use of these lights is increasing daily, so that the carbon filament lamp will soon be a thing of the past. A recent study of the metals of three of the more popular filaments, viz., tungsten, tantalum and molybdenum has revealed the following interesting facts: all three exhibited a low reflectivity in the visible spectrum with a rapid increase to high values in the infra-red. The reflectivity curves of tungsten and molybdenum are so closely in accord that there is little to choose between them for filaments, with the possible exception that molybdenum is somewhat tougher than the tungsten. The need of a high operating temperature for luminous efficiency was also noticed. In tungsten the low reflectivity in the visible spectrum was found to result in an emissivity of about 50 per cent.

* * *

The Kontinental Gas-Gesellschaft at Dessau has adopted a new process for the purification of illuminating gas which deserves the notice of our own gas companies. The gas is heated to a temperature of 1,200 degrees centigrade which reduces the greater bulk of the impurities. Analysis shows that from 80 to 84 per cent. of hydrogen is present after treatment. The odor of this product is very feeble, and its sensitiveness to temperature variations is far less than of the gas with all the impurities present. The price to the consumer is a trifle less than 80 cents per 1,000 cubic feet.

* * *

A novel invention for preserving furs from moths, is described in *Nature*. Large pelts or small ones sewn together, are stretched upon a suitable frame-work with the fur uppermost, in a large, flat-bottomed tank, which is then filled with water and brought to the freezing point. A plate of ice thus contains the pelt, and that part of it which contains the skins only is cut away with suitable machinery. What is left of the ice has only the fur. Its surface is then melted until the fur is slightly exposed, when a coating of rubber solution is applied layer after layer. When the requisite thickness of rubber is had, the ice is melted off and a large seamless pelt, in which rubber has taken the place of skin is the result. The cheapness of the method is a great recommendation.

F. TONDORF, S.J.

OBITUARY

St. Louis papers describe the funeral services of Rev. John P. Frieden, S.J., late President of St. Louis University, whose death was chronicled last week, as a demonstration of respect such as the city has not witnessed in years, if ever before in its history. Over fifteen hundred students and alumni, the teaching staff of the various university schools, the members of the advisory board of the university governing body, representatives of Washington University, principals of the city schools and members of the Board of Education, city officials and prominent business and professional men, scores of sisters of the different teaching orders and more than three hundred priests and ecclesiastics packed the nave of the spacious Jesuit Church and filled its commodious galleries. Outside an added multitude of the city's people, eager to honor the memory of the dead priest, crowded

the streets about the sacred edifice. Archbishop Glennon and Bishop Janssen, of Belleville, Ill., occupied places in the sanctuary. The Office of the Dead was chanted with beautiful impressiveness by the choir of theologians and philosophers from the university's divinity school, and Very Rev. Rudolph J. Meyer, Provincial of the Missouri province of the Society of Jesus, said the low Mass, which custom and rule prescribe for the obsequies of one of its members.

Following the Mass, Archbishop Glennon paid an eloquent tribute to the memory of Father Frieden. He excused his departure from the practice of the Jesuit community to bury its dead with simple ceremony and with no word of praise, because, as his Grace affirmed, Father Frieden's death involved a grievous loss to others than those of the Jesuit Order. The whole city mourned a citizen of a type all too rare. A busy educator, Father Frieden had found it possible to show active sympathy with every movement making for a better community life, and he had found time to serve on the committees of the Civic League and to speak from a solid Catholic viewpoint for the causes which enlisted his support. The marked success that made Father Frieden a great rector of a great university sprang from his genius for association with all sorts and conditions of men. His was the tact of simplicity and straightforwardness, born of an honest purpose to do the Master's service wherever opportunity came to him. The Archbishop's address was brief, but full of an appreciative tenderness that marked his own deep affection for the man whose active and saintly career he feelingly sketched.

Testimonials to the dead priest's worth came from many whose religious belief differed widely from his own. Noteworthy among them was a memorial service during the regular morning service at the Maple Avenue Methodist Episcopal Church on the Sunday following Father Frieden's death. Its pastor, Dr. M. H. Lichliter, and the late president of the university had been close friends, having been intimately associated in the work of the Civic League. He spoke in touching strain of the shock which the sudden passing of Father Frieden had been to all, and of his own keen sense of loss that must deepen as the days pass.

It is with great regret that we read of the death of Mr. W. Max Reed, of Amsterdam, N. Y. Mr. Reed was not a Catholic, but he was an ardent admirer of the old Jesuit missionaries among the Indians. It was due to his initiative that the New York State Historical Society undertook to erect a memorial on Lake George in honor of Father Isaac Jogues, its discoverer. Mr. Reed was a member of the committee entrusted with the advancement of the project, and his untiring activity succeeded in obtaining the grant of an island from the State Government. At his own expense he placed on it a temporary memorial. He was particularly desirous that the name of "Lac St. Sacrement" which Father Jogues gave to the Lake should be perpetuated, and it was with very evident satisfaction that he wrote to AMERICA a few months ago: "I have the pleasure to announce that a sign bearing the following legend has been placed on the northernmost island in Lake George between Black Mountain and Elephant Mountain:

"Isle of
Lac du St. Sacrement,
Lake discovered and named by
Isaac Jogues, S.J.,
May 30, 1646."

LETTERS TO THE EDITOR

THE SCHOOL OF SOCIAL STUDIES.

To the Editor of AMERICA:—

Your correspondent, "J. H." (Albany) is looking for a movement among Catholics against Socialism to which he can lend

his aid. I wish to call his attention to the Laymen's League for Retreats and Social Studies, founded early in the present year for just this purpose.

On Monday, November 6th, a "School of Social Studies" was opened at 140 Nassau Street, N. Y. City (Rooms of the Fordham Law School), for the purpose of training a band of Catholic men to act as lecturers on Socialism. I enclose the prospectus of the school, and shall be happy to send one to "J. H." if he will send me his address.

The Laymen's League depends for its resources upon its membership dues which are three dollars a year. It is engaged in the double task of extending the work of retreats for Laymen and of fighting Socialism. It pays no salaries, and its funds go entirely for printing, postage and interest on the mortgage given in purchase of Mount Manresa. The League needs many more members than it has to develop the works it has in hand. I would be very glad if "J. H." would enlist with us and bring his friends with him.

THOMAS F. WOODLOCK, President.

PATENS AND PATINES

To the Editor of AMERICA:—

The assumption of the writer in the *Evening Post* re the word "patens" or "patines" in "The Merchant of Venice," I cannot let pass unchallenged. The word occurs in what Hallam (*Literature of Europe* vol. III, p. 147) pronounces to be "the most sublime passage perhaps in Shakespeare." In a note to the passage, Charles Knight, the eminent Shakespearean editor and critic, furnishes the following information: "The word in the folio is spelled patens. A patine is the small flat dish used in the service of the altar."

In my copy of Velazquez Dictionary (unabridged), D. Appleton & Company, New York, 1907, I find the Spanish word "Paterna" defined,—1. A large medal worn by countrywomen. 2. Paten, a dish (*sic*) for the Eucharistic bread. Pateña is not there printed.

The word patine was familiar to our ancestors in the English language; and Shakespeare in using it conveyed a definite image to their minds. The word passed from the Catholic Ritual into Protestant usage. Archbishop Laud bequeaths to the Duke of Buckingham his "chalice and patine of gold." E. F. C.

THE DISCREDITED "BRITANNICA."

To the Editor of AMERICA:—

I have followed with great interest and entire approval your exposure of the alleged impartiality and accuracy of the "Encyclopædia Britannica" in matters Catholic. One would suppose, however, that in matters of science, especially biology, in which everybody dabbles to day, the editors of that egregious aggregation of near-facts would be at particular pains to select writers who would at least be abreast with current knowledge and theories. Such seems not to be the case however. In *Science* for the 17th inst., there is an article by Dr. Mel. T. Cook, who is probably the foremost American student of vegetable galls, especially those arising from insect attack, in which he reviews the article "Galls" in the "Britannica," and painstakingly and systematically demonstrates that it merely repeats and perpetuates errors and theories exploded thirty years ago, and that the author is totally unacquainted with the best modern work. It seems to me that by the time those who are interested in and know about the subjects treated of in that work are through, the fiction of its "reliability" and "accuracy" will be relegated to the scrap-heap along with pure Darwinism, Weissmannism, the continuity of chromosomes, and other wreckage of science.

J. R. DE LA TORRE BUENO.

White Plains, N. Y., Nov. 28.